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CHRISTIAN DOCTRINE,

STUDIED IN THE ORDER

OF THE

PROTESTANT EPISCOPAL

CHURCH CATECHISM,

BY

JOSHUA DIXON.

Edited by

C. W. ANDREWS, D.D.

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TO WHICH IS ADDED

A SERIES OF LESSONS FOR

BIBLE CLASSES,

By the Editor.

PHILADELPHIA:
OFFICE FOR THE SALE OF
THE LEIGHTON PUBLICATIONS,
1225 SANSOM STREET.
1871.

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PREFACE.

THE work of Mr. Dixon was written in 1819, for advanced classes in a large Sunday-school in Leeds, England, where, at last accounts, some fifty editions had been called for. More than thirty years ago it was revised and published with notes, by Rev. G. A. Smith, of Virginia. Of the work in that form many editions were sold, and it was still in demand when the plates were lost. The present edition was undertaken at the instance of the publishers, and has been so far abridged in some parts and enlarged in others, that the editor alone can be held responsible for the book as a whole. The abridgments are chiefly of irrelevant or superfluous Scripture references, and the additions—entire chapters being in some cases rewritten—are such as seem to be required by the present state of the questions examined. By far the larger part of the work, however, as it now stands, is Mr. Dixon's, and the additions made are intended to be entirely in the same line of doctrine of the original work.

The lessons for Bible Classes which have been

added are intended to comprise a short system of Theology, theoretical and practical, as taught in Scripture, and received by the Protestant Episcopal Church, no more being embraced than every intelligent Christian ought to know.

Reference will be had in brief to current forms of infidelity, as also to corruptions of doctrine within the Church itself.

The questions are intended not merely to subserve the ordinary purposes, but to suggest points for a concurrent Lecture by the teacher. Even such questions as require greater access to books than is commonly enjoyed by a Bible Class will be useful by suggesting for reflection beforehand the subjects on which knowledge is deficient.

As this series is but an outline, it is especially suggested to teachers to supplement it by questions of their own, particularly upon points on which they feel a particular interest, or are able to give fuller instruction.

Comparatively few references are given. Lessons learned by the facile process of printed references hastily read, and for the most part out of their connection, are soon forgotten. Let the learner search the Scriptures for himself, and so be able to tell without book where its principal

doctrines are to be found and how they are to be proved.

Blank books for the entry of notes more or less full upon some of the questions, both before and at the time of recitation, will be found very useful.

Let teachers beware of haste and superficiality. It is better to spend two or more sessions upon a single subject than to leave it unmastered. The author's own classes have preferred going over this series a second and third time to taking up a new book, and found the recitations and discussions to increase in interest at each review.

The great defect in the Christian knowledge of this day is not so much error (of which, indeed, there is much) as indistinctness and confusion. The old system of catechising imparted definite knowledge upon religious subjects. This to a great extent has been succeeded by religious fictions, and the result is superficial information without any depth, and dogmatism by the converts of yesterday on points upon which the greatest Doctors of the olden time would have hesitated.

How few they are who can clearly state and defend from Scripture the chief doctrines of the religion which they profess, either as against infidelity, or Romanism, or other forms of error now current.

Such will not be the case with any who go through this book, and go no faster than it is thoroughly digested, and by meditation and prayer wrought into their minds.

This Book is not merely for class instruction, but will be found a *valuable repository and compendium of Bible knowledge—a Theological Dictionary for the people*—as may be seen from the INDEX, which exhibits at a glance and will prove a ready guide to subjects of profoundest interest and importance to all inquirers in religion.

C. W. A.

January, 1871.

DOCTRINES OF HOLY SCRIPTURE

STUDIED IN THE ORDER OF

THE CHURCH CATECHISM

CHAPTER I.

INTRODUCTORY.

ON OUR STATE BY NATURE.

NOTE.—A Catechism is a form of instruction in the way of question and answer.

The first part of the Church Catechism was written probably by Archbishop Cranmer, and published in 1553. The second part, on the Sacraments, was written by Bishop Overall, and published in 1604. Bishop O. was one of the translators of our present Bible, which was published in 1611.

1. *What was the state of Adam before the fall?*

He was created in the image of God.

God created man in his own image. Gen. i. 27.
In the likeness of God made he him. Gen. v. 1.
Men, which are made after the similitude of God. James iii. 9.

2. *Wherein did this likeness consist?*

1. In his having a living soul. Gen. ii. 7,

This is the reason of the law against murder, in Gen. ix. 6.

2. In his being holy.
3. In his being happy.

His will, understanding, and affections were pure; and his faculties were exercised on proper objects.

4. In his power over the rest of the creation.

Subdue it (the earth) and have dominion over it. Gen. i. 28, 29.
Thou madest him to have dominion over the works of thy hands, and hast put all things under his feet. Ps. viii. 6-8.

3. *What change passed on Adam by the fall?*

He lost his likeness to God, his holiness, his happiness, and, in a great measure, his dominion over the creatures.

4. *How did our first parents bring this misery on themselves?*

By disobeying the command of God.

But of the tree of knowledge, etc. thou shalt not eat. Gen. ii. 17.

Adam's will was left free to choose either good or evil.

5. *What did this sin include?*

1. Unbelief. Gen. iii. 1–6.

2. Pride. They wished to be as gods, and to know good and evil for themselves. Gen. iii. 5.

6. *What were the consequences to Adam?*

Expulsion from Eden, the cursing of the ground, hard labor, and death. Gen. iii. 17, 18, 19.

7. *Are we involved in the fall?*

Yes. Adam was the covenant head of the human race. Had he retained his original state, we should have been partakers of his holiness and happiness; and as he corrupted our nature, we are born in sin, and exposed to the misery which sin has occasioned.

Every plant and animal possesses the properties of that from which it is derived. Sift wheat ever so clean, still there will be chaff in the new grain.

Adam begat a son in his own likeness. Gen. v. 3.
That which is born of the flesh is flesh. John iii. 6.
By one man sin entered into the world. Rom. v. 12.
Death reigned from Adam to Moses. Rom. v. 14.
By the offence of one, judgment came upon all. Rom. v. 18.
By one man's disobedience many were made sinners. Rom. v. 19.
In Adam all die. 1 Cor. xv. 22.

The Scriptures always describe man as a sinner; and all the types and ceremonies under the law of Moses refer to him as such.

The earth was corrupt, and filled with violence. Gen. vi. 11.
The Lord looked down from heaven, to see if there was any that did seek God—There is none that doeth good. Ps. xiv. 2, 3; liii. 2, 3.
Behold I was shapen in iniquity. Ps. li. 5.
The wicked are estranged from the womb; they go astray as soon as they be born; speaking lies. Ps. lviii. 3.
The heart is deceitful above all things, etc. Jer. xvii. 9.
Except a man be born again, he cannot see the kingdom of God. John iii. 3.
All have sinned, and have come short of the glory of God. Rom. iii. 23.
The carnal mind is enmity against God. Rom. viii. 7.
Who were dead in trespasses and sin. Eph. ii. 1.

The infection of sin is not only universal but deep. The hearts of all men are fashioned alike, and contain within them the seeds of the most revolting wickedness. However much we may be shocked with the crimes which we see others commit, we should assuredly be guilty of equal enormities, if we were not prevented by the restraint which God puts on us. When Hazael, the prime minister of Benhadad, king of Syria, was told by the prophet Elisha of the dreadful cruelties which he was on the point of perpetrating, he exclaimed with horror, "But what, is thy servant a dog that he should do this great thing?" 2 Kings viii. 13. He nevertheless did all the evil which was thus foretold. We are not our own keepers. We should beware of resolving in our own strength, "I will not do this or that;" lest God punish our pride by suffering us to fall into the sins we dread. Our prayer on such occasions should be, "Lord! deliver us from evil."

8. *What are the consequences of being born in sin?*

We are the children of wrath, and are therefore by nature exposed to misery here and hereafter.

In this life, we have to endure sorrow, sickness, and labor, and have the wrath of God abiding on us. John iii. 36.

In sorrow shalt thou eat of it. Gen. iii. 17.
In the sweat of thy face shalt thou eat bread. Gen. iii. 19.

Hereafter, we are in danger of eternal torments

The wicked shall be turned into hell. Ps. ix. 17.
The soul that sinneth it shall die. Ezek. xviii. 4, 20.
There shall be weeping and gnashing of teeth. Matt. viii. 12; xxii. 13; xxiv. 51; xxv. 30. Luke xiii. 28.
Their worm dieth not, and their fire is not quenched. Mark ix. 44, 48. Isa. lxvi. 24.
He that believeth not, the wrath of God abideth on him. John iii. 18, 36.
The wrath of God is revealed—against all ungodliness and all unrighteousness of men. Rom. i. 18.
Treasurest up unto thyself wrath, against the day of wrath, etc. Rom. ii. 5.
Who will render to every man according to his deeds. Rom. ii. 6.
Tribulation and anguish upon every soul that doeth evil. Rom. ii. 9.
The wages of sin is death. Rom. vi. 23.
Endured, with much long-suffering, the vessels of wrath, fitted for destruction. Rom. ix. 22.
As many as are under the law are under the curse. Gal. iii. 10.
Were by nature the children of wrath. Eph. ii. 3.
Sin, when it is finished, bringeth forth death. James i. 15.
And said to the mountains and rocks, Fall on us, etc. Rev. vi. 16.
Whosoever was not found in the book of life, was cast, etc. Rev. xx. 15.
[Sinners] and all liars, shall have their part in the lake which burneth with fire and brimstone. Rev. xxi. 8.

The punishment of the wicked in hell will never be at an end. When they have endured it for a thousand ages, it will still be the wrath to come. Matt. iii. 7. Luke iii. 7. 1 Thess. i. 10.

It is difficult to explain how sin entered into the creation, or why God permitted it to deface and destroy the works of his hand, which he had pronounced very good. This, however, is not necessary for us to know. The existence of sin is beyond a doubt, and no considerate person can avoid feeling that it dwells within him.

Collect, 1*st Sunday after Trinity*.—Because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed.

CHAPTER II.

ON BAPTISM.

What is your name? N. or M.

Why were these letters N. and M. used in this place?

N stood for Nomen the Latin word for Name. M was the old way of writing double N and stood for Nomina, Names, it apparently being supposed that more than one would answer.

Why is this name called one's Christian name?

Because in former times it was given to the child when it was baptized, and considered as outwardly made a Christian.

Why is so simple a question asked as that about your name?

To remind me of the solemn fact that when I received it I was consecrated to the service of Christ my Saviour in Baptism.

What then is Baptism?

It is an act of dedication to God, also a covenant admission into the Church of Christ.

Who gave you this name?

My Sponsors in Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

NOTE.—With the true explanation of this answer given in the text it teaches no error; but inasmuch as the impression likely to be made is contrary to the truth, a change in the wording of it is most important.

Do not these words imply, and were they not intended to imply, what is now meant by having a new heart, and being created in righteousness and true holiness?

Yes.

But do not the Holy Scriptures teach us that this change is wrought by the power of the Holy Ghost through the instrumentality of the Word of God?

Yes, in Eph. iv, 23-24; James i, 18; 1 Peter i, 23.

How then can it be declared that you were made a member of Christ, &c., in Baptism?

Because it is pronounced of all upon their profession of renouncing the world and of faith in Christ, and being baptized, that they are *regenerate*, which means the same thing as being a member of Christ, &c.

But when you were Baptized, did you really either believe or make that profession?

No, because too young to understand it; but being supposed to make it through my Sponsors, and being baptized, the regeneration was pronounced accordingly.

You must remember, then, these two things—

1. That faith and regeneration are connected together in the Baptismal Service, as also in many plain passages in God's word.

2. That you must not think your being pronounced in the Baptismal Service and Catechism regenerate, and a child of God, and inheritor of the kingdom of heaven, upon a profession then supposed to be made, now makes you either; unless you do now believe in Christ, *and renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so as not to follow or be led by them.*

NOTE.

What is commonly called "Baptismal Regeneration" has been long debated, and the source

of many dangerous errors. Numerous explanations of the Baptismal Service have been given, and none to which objections are not urged; but the one given above is believed not only to be most conformable to Scripture, but to the true intention of its authors, either as judged by their other writings, or the manifest requirements of other parts of the Prayer-Book.

The absolute silence of Scripture as to the moral effect of Baptism upon an infant (if any), and the consequent impossibility of *knowing* anything, may be taken as a reproof of the numerous volumes respecting it, which have filled the Church with speculation and controversy, without the smallest approach to a settlement of the question.

With respect to adult Baptism, which only is directly mentioned in Scripture, and from which the normal idea of the ordinance must be learned, the notion of its being efficacious when separated from faith and obedience, is a Romish notion, and plainly contrary to Scripture.

If Baptism takes the place of circumcision, which in many respects illustrates it, as all admit, and if in the 2d chapter of Rom. 25–29, we substitute Baptism for Circumcision and Christian for Jew, it will throw a flood of light upon the whole subject, the great value put upon circum-

cision under the old covenant not being forgotten. The passage will then read as follows :—

"For *circumcision* verily profiteth, if thou keep the law : but if thou be a breaker of the law, thy *circumcision* is made *uncircumcision*.

Therefore, if the *uncircumcision* keep the righteousness of the law, shall not his *uncircumcision* be counted for *circumcision* ?

And shall not *uncircumcision* which is by nature, if it fulfil the law, judge thee, who by the letter and *circumcision* dost transgress the law ?

For he is not a *Jew* which is one outwardly ; neither *is that circumcision* which is outward in the flesh : But he *is* a *Jew* which is one inwardly : and *circumcision is that* of the heart, in the spirit, *and* not in the letter ; whose praise *is* not of men, but of God."

For *baptism* verily profiteth if thou keep the law ; but if thou be a breaker of the law thy *baptism* is made *non-baptism* [not as a matter of fact but as to any spiritual efficacy].

Therefore, if the *unbaptized* keep the righteousness of the law, shall not his *non-baptism* be counted for *baptism* ?

And shall not *non-baptism*, which is by nature, if it fulfill the law, judge thee who by the letter and *baptism* dost transgress the law ?

For he is not a *Christian* who is one outwardly, neither is that *baptism* which is outward in the flesh ; but he is a *Christian* who is one inwardly, and *baptism* is that of the heart in the spirit and not in the letter, whose praise is not of men but of God.

In confirmation of the foregoing we have the plain declaration of St. Peter (i. 3, 21) that mere baptism does not take away sin. "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

[The second chapter has been prepared by the Editor of this edition. The matter added is in order to a more full and explicit statement of a doctrine on which much error has been published since the Author's day, but this addition is believed to be in entire accordance with his general views.]

CHAPTER III.

BAPTISM CONTINUED.

1. *What is implied in Baptism?*

An acknowledgment of our defilement by sin, and of the necessity of our being washed from its pollution. As children are defiled by original sin, being born in the flesh, they are admitted into the outward Church by the ordinance of baptism, wherein they are washed by water, as a type of that inward washing by the Holy Ghost, without which they cannot be members of the true Church.

2. *Need we be baptized more than once?*

No. Baptism is the ceremony whereby we obtain admission into the visible Church of Christ, and need not be repeated.

3. *Was there any ceremony answerable to it among the Jews?*

Yes; the rite of circumcision, when their children were thus admitted into covenant with God, and names were given to them.

Isaac's name was given. Gen. xxi. 3, 4.
John the Baptist's name was given. Luke i. 59.
Our Saviour's name was called Jesus. Luke ii. 21.

In the following text St. Paul is supposed to recognize baptism as the antitype of Circumcision.

In whom also ye are circumcised with the circumcision made without hands in putting off the body of the sins of the flesh, by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God. Col. ii. 11, 12.

4. *In what light is Baptism to be considered?*

1. As a sign of regeneration.

As many of you as have been baptized into Christ, have put on Christ. Gal. iii. 27.

2. As a seal of the promise on God's part, of the blessings to such as are worthily baptized.

5. *Is it right to baptize children?*

Yes: so we infer from the admission of Jewish infants to the Church by circumcision.

The Apostles baptized whole households, which we must suppose included children.

And when she was baptized and her household, etc. Acts xvi. 15.
And was baptized, he and all his, straightway. Acts xvi. 33.

The child of a believing parent is said by St. Paul to be holy.

But now are they holy. 1 Cor. vii. 14.

Not personal holiness, but an external holiness by covenant relation—as consecrated things are called holy.

Infant baptism prevailed universally in the early ages of the Church, a circumstance which cannot be accounted for but by admitting its existence in the times of the Apostles with the Divine sanction.

6. *Who ordained Baptism?*

Christ himself.

Go ye therefore and teach all nations, baptizing them. Matt. xxviii. 18, 19.

7. *Did our Lord himself Baptize?*

No.

Jesus himself baptized not, but his disciples. John iii. 22, 26; iv. 1, 2.

8. *What is Baptism called in the Catechism?*

A sacrament, which we understand to be "*An outward and visible sign of an inward and spiritual grace.*"

9. *What is the outward visible sign or form in baptism?*

"Water; wherein the person is baptized "*In the name of the Father, and of the Son, and of the Holy Ghost.*"

10. *Why are we baptized in the name of the Father, Son, and Holy Ghost?*

To show that we believe in, and rest for salvation on the work of the Holy Trinity, dedicating ourselves to the service of the Father as our Creator, the Son as our Redeemer, and the Holy Ghost as our Sanctifier.

11. *What does water represent to us?*

The cleansing of the soul from sin by the blood of Christ, and its renewal by the influence of the Holy Ghost.

12. "*What is the inward and spiritual grace?*

"A death unto sin, and a new birth unto righteousness, for being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

"Hereby," that is by the death unto sin and the new birth unto righteousness, we become the children of grace.*

13. *What do you mean by a new birth unto righteousness?*

Receiving a new and divine nature totally opposed to the corrupt nature we derive from Adam.

Except a man be born again he cannot see the kingdom of God. John iii. 3.
You hath he quickened who were dead in trespasses. Eph. ii. 1.
And be renewed in the spirit of your mind. Eph. iv. 23, 24.
Being born again—by the word of God. 1 Pet. i. 23.

14. *Do all baptized persons partake of this inward grace?*

No: for while we believe that children may receive the Holy Spirit in answer to the prayers offered for them at their baptism; we know that the *outward sign* will not profit those who live and die without the *inward grace.*

He that *believeth* and is baptized, shall be saved. Mark xvi. 16.

Abraham was circumcised after he became a believer;

* If it be asserted that any from being children of wrath are made children of grace by baptism, it does not appear upon what Scriptural authority the assertion is made.

Ishmael was circumcised, who probably never believed; and Isaac was thus initiated into the Church when he was only eight days old, and of course before he believed.

The belief here required is a personal application to Jesus. It is not enough to confess him with our mouth, but our hearts must also be influenced.

With the heart man believeth unto Righteousness. Rom. x. 9.
Circumcision is that of the heart. Rom. ii. 25, 29.
In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. Gal. vi. 15.

15. "*What is required of persons to be baptized?*"

"Repentance, whereby they forsake sin: and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament."

16. "*Why then are infants baptized, when by reason of their tender age they cannot perform them?*

"*Because they promise them both*, viz. repentance and faith, *by their sureties*," (or sponsors,) "*which promise when they come to age, themselves are bound to perform.*"

[NOTE.]

Such is the answer given in the Catechism, but no Scriptural authority is given for baptizing infants on the ground here assigned.

Supposing baptism to take the place of circumcision, it is a juster view to regard the child of the Christian like the child of a Jew, as being in truth *born* a member of the Church, and under the covenant, and that his baptism is in virtue of his membership (i. e. the same sort of membership which the Jewish child had when born,) and not his membership or any thing more than the outward seal of it in virtue of his baptism. The Jewish child was born under the covenant or in the

covenant, and was entitled to its seal, which was circumcision.

In this view the children of unbelievers can only be made members of the Church by baptism, as proselytes from among the heathen were made members of the Jewish Church by circumcision, and in such cases it is said that Jews (that is those already members of the Church,) stood for them very much as our sponsors in baptism do now, and hence it is argued that only the children of members of the Church are entitled to baptism, and that when, as in the case of Jewish proselytes, others are made outwardly members through the medium of sponsors, those sponsors must, as required by the Canon of the Church of England, be members of the Church.

II. In the address to the sponsors the word "vow" occurs. On the Christian expediency of vows as used in the Old Testament, and properly so called, see a valuable note of Dr. Bedell in his edition of Bickersteth on the Lord's Supper, p. 175.

Taken in the sense of simple promises or resolutions, they are of course proper, but when attended with imprecatory oaths, either written, verbal, or mental, they are without New Testament approval, and likely to become a snare to conscience.

It is not uncommon to hear of "ordination vows," but that word does not occur in the Ordination Service; and there is literally no such thing as ordination "vows."

For the grounds on which children when baptized are declared to be members of Christ, children of God, and inheritors of the Kingdom of Heaven, see preceding chapter.

CHAPTER IV.

ON REPENTANCE.

1. *You say that Repentance and Faith are required of all who are baptized: What is Repentance?*

Repentance, strictly speaking, is a turning from sin.

Sorrow for sin, on account of its own evil nature, is the cause which produces this turning, and a new life is the effect or result of it. That sorrow for having done wrong, which is occasioned merely by the fear of punishment, is not true repentance. A malefactor, who is about to be executed, may be very sorry that he has forfeited his life by his crimes; and a bad man, on his death-bed, may be very sorry that he is to be sent to everlasting torment: and yet, if an opportunity were afforded them, both would return to their old sins, and their sorrow would last no longer than their danger. Real penitents are very frequent and particular in making confessions of their secret sins to God, and do not content themselves with talking much of their own baseness and unworthiness, and of their good intentions, but really *forsake sin*, and "bring forth fruits meet for repentance."

The progress of true repentance is admirably illustrated by the parable of the Prodigal Son. It begins with *reflection:* this leads to *self-examination;* self-examination leads to conviction; conviction to sorrow; then follows faith in his father, and as soon as this takes place, he repents or turns to his father, after which, he hated and loathed his former character.

To constitute such a repentance, there must be a desire of mercy and deliverance; an actual application for it in retirement, by groanings which cannot be uttered; a ceasing to do evil, and a learning to do well; an abounding in the work of the Lord, and an active desire to advance his glory.

The word of God informs us (2 Cor. vii. 10) that *godly*

sorrow worketh repentance to salvation, not to be repented of; but the sorrow *of the world* worketh death; and we have examples of the effects produced by both kinds, that we may examine ourselves, and know to which class our sorrow, when we have done wrong, belongs.

Examples of what is called "the Sorrow of the World."

Cain. Gen. iv. 13, 14.
Esau. Gen. xxviii. 34. Heb. xii. 17.
Pharaoh. Exod. x. 16.
Saul. 1 Sam. xv. 30.
Ahab. 1 Kings xxi. 25. 29.
Judas. Matt. xxvii. 3.

Examples of true Repentance.

Job. Job xlii. 6.
Manasseh. 2 Chron. xxxiii. 13.
David. Ps. xxxii. 3–5; li.
Ephraim. Jer. xxxi. 18.
Woman who was a sinner. Luke vii. 37, 46.
Prodigal Son. Luke xv. 12. 18.
Zaccheus. Luke xix. 8.
Peter went out and wept bitterly. Luke xxii. 62.
Thief on the cross. Luke xxiii. 40–43.

2. *What is the state of mind of a penitent?*

Turn thou me, and I shall be turned. Jer. xxxi. 18.
And ye shall loathe yourselves—for all your evil. Ezek. xx. 43; xxxvi. 31.
They shall look on me whom they pierced, and mourn. Zech. xii. 10.

3. *Why is repentance necessary for all men?*

1. Because all have sinned.

There is not a just man upon earth, that sinneth not. Eccl. vii. 20.
All have sinned, and come short of the glory of God. Rom. iii. 23.
If we say that we have no sin, we deceive ourselves. 1 John i. 8.

2. Because God commands it.

Repent, and turn yourselves from all your transgressions. Ezek. xiv. 6; xviii. 30.
Repent ye, and believe the gospel. Mark. i. 15.
They went out, and preached that men should repent. Mark vi. 12.
That repentance and remission of sins should be preached. Luke xxiv. 47.
Repent and be baptized, every one of you. Acts ii. 38.
Repent, therefore, that your sins may be blotted out. Acts iii. 19.
God commandeth all men everywhere to repent. Acts xvii. 30.

3. Because the mind must be prepared for pardon by

repentance, and without there can be no meetness for heaven.

Except ye repent, ye shall all likewise perish. Luke xiii. 3, 5.

4. *Can a man, of himself, truly repent?*

No: repentance is the gift of God, the purchase of Christ, and the work of the Spirit.

I came not to call the righteous but sinners to repentance. Matt. ix. 13.

Then hath God also to the Gentiles *granted* repentance unto life. Acts xi. 18.

If God peradventure will *give* them repentance. 2 Tim. ii. 25.

The goodness of God leadeth thee to repentance. Rom. ii. 4.

Not willing that any should perish, but that all should come to repentance. 2 Pet. iii. 9.

5. *What promises are made to penitent sinners?*

If thou shalt return unto the Lord—then he will have compassion on thee. Deut. xxx. 2, 3.

If my people shall humble themselves—then will I forgive their sin. 2 Chron. vii. 14.

Whoso confesseth and forsaketh his sins shall find mercy Prov. xxviii. 13.

Let the wicked forsake his way—and return unto the Lord, and he will have mercy on him—and abundantly pardon him. Isa. lv. 7.

If we confess our sins, he is faithful and just to forgive us our sins. 1 John i. 9.

6. *What is the chief means by which repentance is produced?*

A view of a crucified Saviour. The penitent, looking at the cross of Christ, sees himself a sinner, and mourns over those sins which crucified the Lord of life.

Unless we feel something of this, we are not real Christians. The only entrance to the way which leads to eternal life, is by this godly sorrow and heartfelt

repentance. The passage is very difficult, and we must *strive* to enter in at the strait gate.

Notwithstanding the necessity and benefit of repentance, we must remember that it does not atone for sin.

7. *How are we to obtain repentance?*

By meditating upon the nature and the evil of sin, and its effects, as seen in the everlasting punishment to which it leads, and especially as seen in the cross of Christ. Compare it also with God's holy and righteous law, and let the whole exercise be accompanied by earnest prayer.

Prayers for repentance, in the Liturgy.

Collect, *Ash-Wednesday.*—Create and make in us new and contrite hearts.

Absolution.—Let us beseech him to grant us true repentance.

Litany.—That it may please thee to give us true repentance.

How necessary is it for those who have not already repented, to set about the important work immediately! Do not trifle with God. Difficulties will increase with age.

CHAPTER V.

ON FAITH AND JUSTIFICATION.

1. *What is Faith?*

The word faith is used in two senses in Scripture. 1st. in the sense of a mere *belief*, such as devils have in the existence of God, or that which St. James calls a dead faith, which does not produce good works, but in the 2d sense (in which it is almost invariably used in Scripture) *Faith is an affectionate confidence in the word of God.* Head and heart, knowledge and love, both combine in the exercise of faith. Faith knows the truth, believes it, loves it. St. Paul's definition of it in Heb. xi. 1, reads thus in the corrected translation. "Faith is the confidence of things hoped for, and the conviction of things not seen," and the numerous examples which he gives all accord with this definition. Its principal exercise now is with respect to the way of Salvation, and its principal object, the Lord Jesus Christ.

2. *As it respects knowledge, is faith warranted beyond our knowledge?*

Yes. Oft-times from our general knowledge of God's character. Thus Abraham trusted when commanded to slay his son. Gen. xxii. 10.

Though he slay me, yet will I trust in him. Job xiii. 15.

See also the case of the Canaanitish woman. Matt. xv. 28, and blind Bartimeus. Mark x. 52. Through what they knew of Christ's healing others, they trusted in Him to heal them, though they knew not how.

3. *Is faith the grace or exercise of the mind and heart on which salvation depends?*

It is.

Thy faith hath saved thee. Luke xviii. 42.
Thy faith hath made thee whole. Mark v. 34.
Believe on the Lord Jesus Christ, and thou shalt be saved. Acts. xvi. 31.

Ye are the children of God by faith in Christ Jesus. Gal. iii. 26.

No other grace is thus singled out.

4. *Why is it that faith is thus spoken of as the grace which brings the soul into a state of salvation?*

Because it is that exercise of the soul which accepts and relies on the righteousness of Christ which atones for sin.

5. *St. Paul says Rom. iii, that we are justified by faith. What does "justified" here mean?*

It means accounted or reckoned just or righteous, not actually *made* so, but the person justified is not only uncondemned but taken and treated as though perfectly righteous.

An angel is so treated. Why? Because he *is* righteous in himself.

A *man* is so accounted and treated. Why? Because he is righteous in himself? No, but on account of Christ's righteousness, which through faith is accounted or imputed to him; not transferred, but imputed, as David speaks of the blessedness of the man to whom God imputeth righteousness without works. And when it is said that *faith* is accounted or imputed for righteousness, it means not the faith itself, which in that view would be a work, but the object which faith embraces, *i. e.* the righteousness of Christ.

"Abraham believed God, and it" (*i. e.* this belief or faith) "was counted to him for righteousness." Gal. iii. 6. But this faith of Abraham looked forward to the promised Messiah, as our faith looks back to him.

6. *When then St. Paul so repeatedly affirms in Rom.* 3 *and* 4, *that we are justified by faith without works or the deeds of the law, does he mean that faith is the absolute cause of our justification?*

No; but the *instrumental* cause, for as we have seen, Christ's righteousness is the absolute and meritorious cause, and faith, the instrument or organ of the mind,

which from its very nature lays hold of and relies on it for salvation.

As when Christ said to the blind man "thy faith hath saved thee," he meant only instrumentally, as bringing him to rely on Christ's power, which was the real thing that opened his eyes.

So we see that baptism is not the instrumental cause of justification, as the Church of Rome teaches.

7. *Do people always know whether they have faith?*

St. Paul says 2 Cor. xiii. 5, examine yourselves, whether ye be in the faith, from which it appears that in some cases, at least, the knowledge of our being in the faith depends upon examination.

8. *What are the evidences or proofs of faith?*

1. Love. Faith works by love. Gal. v. 6.
2. Good works. See James ii. 18.

9. *Have men power to exercise this faith?*

Not in themselves.

Faith is the gift of God. Eph. ii. 8.

But when we see the commands of God, to believe on his Son, Acts xvi. 31; 1 John iii. 23, we must believe that God gives his grace to those who seek for it, which will enable them to believe with the heart unto righteousness.

10. *What are some of the means of faith?*

1. *Hearing the word.*

Faith cometh by hearing. Rom. x. 17.

2. *Prayer.*

Looking unto Jesus the author and finisher of our faith. Heb. xii. 2.

11. *What will be the consequence of not believing?*

He that believeth not shall be damned. Mark xvi. 16.
The unbelieving shall have their part in the lake which burneth with fire and brimstone. Rev. xxi. 8.

NOTE.—This chapter which has been prepared by the Editor, is believed to contain the substance of what is taught in Scripture respecting faith and justification, in as

perspicuous a form as was practicable in so brief a space. There is, however, what is called the "faith of miracles," which existed for a time; that is, such a belief in the power of Christ as enabled those who exercised it to work miracles, even though they had not a saving faith, or were true Christians. St. Paul contemplates this possibility when in 1 Cor. 13, he supposes a faith which could remove mountains, and yet love is not felt. And some are represented as saying to Christ on the day of judgment, Have we not cast out devils, etc., in thy name, which is not denied, but Christ answers, that he never knew them, *i. e.* as his children, and we know that wicked Balaam gave a true prophecy.

ART. XI. ON THE JUSTIFICATION OF MAN.

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore that we are *justified by faith only*, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of *Justification*." The doctrine of justification by faith only is here so clearly delivered, and so positively asserted, that one would think nothing but corrupt nature, an evil heart of unbelief, prejudice, or worldly interest, could incline men to understand this article in any other sense, or constrain them to put a double meaning upon it. Our reformers here call it a wholesome doctrine, and very full of comfort; and all who experience it, find it so; although those who do not experience it, do not know either the wholesomeness or comfort of it. Many people have the doctrine of justification by faith in their heads, but yet are very miserable for want of having it in their hearts.

ART. XII. OF GOOD WORKS.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by its fruit.

ART. XIII. OF WORKS BEFORE JUSTIFICATION.

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

The reader is particularly referred to the Homily on Faith.

CHAPTER VI.

ON THE PROMISES MADE AT BAPTISM.

1. *What did your Sponsors for you at your Baptism?*

"They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian Faith. And, thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life."

2. *What is meant by the* devil ?

An evil spirit, the prince of the fallen angels. He is the implacable enemy of the whole human race, and especially of believers, whose ruin and misery he is always aiming to effect. He occasioned the fall of our first parents, seducing Eve, by a lie, to take of the forbidden fruit. 2 Cor. xi. 3.

He is mentioned in Scripture under various names: among others—

Satan, (*i. e.* Adversary or Accuser.) Job i. 6. Zech. iii. 1.
Prince of this world. John xii. 31; xiv. 30.
Ruler of the darkness of this world. Eph. vi 12.
God of this world. 2 Cor. iv. 4.
Apollyon, (the Destroyer.) Rev. ix. 11.

Surely then we have great cause to pray against subtlety and power as in the Liturgy.

From the crafts and assaults of the devil. From all the deceits of the world, the flesh, and the devil, Good Lord deliver us.
That those evils which the craft and subtlety of the devil or man worketh against us, be brought to naught.
Grant thy people grace to withstand the temptations of the world, the flesh, and the devil.

3. *What are the* works *of the devil?*

Whatever is sinful, and contrary to the will of God, as lying, swearing, sabbath-breaking, envyings, contentions, theft, murder, uncleanness, hatred, drunkenness, &c. Gal. v. 19—21.

He blinds the eyes of those that believe not. 2 Cor. iv. 4.

He keeps men from seeking salvation.

He sows tares with the good seed. Matt. xiii. 39.
He catches the word out of the heart. Matt. xiii. 19. Luke viii. 12.
He leads men captive at his will. 2 Tim. ii. 26.

He tempts men to apostasy.

He put into the heart of Judas to betray his Lord. John xiii. 2, 27.
He filled the heart of Ananias to lie. Acts v. 3.

We are warned to be on our guard, and to resist his attacks.

Neither give place to the devil. Eph. iv. 27.
Put on the whole armour of God, that you may stand against the wiles of the devil. Eph. vi. 11.
Resist the devil, and he will flee from you. James iv. 7.
Be sober, be vigilant, because of your adversary the devil. 1 Pet. v. 8.
Whom resist, steadfast in the faith. 1 Pet. v. 9.

Recollect, that Satan is often transformed into an angel of light, in order to deceive. 2 Cor. xi. 14. Beware then how you attempt to refute his suggestions by your own weak and unassisted reason. Hold no parley

with him, but say, "Get thee behind me, Satan:" and hide the word of God in your heart as Jesus did, that you may be able at once to put him to silence with "It is written."

The Son of God was manifested that he might destroy the works of the devil. 1 John iii. 8.

4. *Are there any who in these later days wish to deny the existence of any Devil or evil Spirits?*

Yes: it is the usual beginning of modern infidelity or rationalism, as it is called, to deny that there is any devil: whereas it is plain from the texts quoted above that we have as distinct proof from Scripture of the existence of a personal Devil as of the existence of a personal God.

5. *What is meant by* pomps *and* vanity?

By *pomps* are meant the pride of life; all ostentatious display of greatness and riches; the worldly ambition and distinction which seeks the "praise of men," and not "the honour which cometh from God only;" and such worldly objects in general as captivate the heart, and withdraw it from God.

Vanities consist of empty pleasures and amusements, finery in dress, and frivolous occupations.

These we must *renounce;* we must not only forsake them outwardly in our life and conversation, but resist them inwardly in our thoughts and desires.

6. *Are not the theatre, and balls, and most of the dances as now conducted, to be numbered with the things renounced in Baptism?*

Yes: manifestly these are among the works of the flesh, on which specific instruction and warning ought to be given by all pastors and teachers who would be free from the blood of souls *

* Vide. *A Little Thing Great:* "May I go to the theatre?" "May I go to the ball," and "Baptismal vows and worldly amusements." By Bishop Meade. Published by the Evangelical Knowledge Society.

Do not fail to procure and read these works carefully, if you really doubt about the sinfulness of these things and desire to know the truth in order to salvation.

7. *How do you show the necessity of abstaining from these things?*

Have no fellowship with the unfruitful works of darkness. Eph. v. 11.
Let every one that nameth the name of Christ depart from iniquity. 2 Tim. ii. 19.
Abstain from all appearance of Evil. 1 Thess. v. 22
Be not confirmed to this world. Rom. xii. 2.
Love not the world, neither the things of the world. 1 John ii. 15.

If the things named above be not "of the world" in the sense of the text, and also of its "pomps and vanities," it will be difficult if not impossible to tell what is.

CHAPTER VII.

ON PROMISES MADE AT BAPTISM, CONTINUED.

1. *Why do we say "this wicked world?"*

Because as unconverted,

The whole world lieth in wickedness. 1 John v. 19.

2. *What are the "sinful lusts of the flesh?"*

The whole corrupt nature, with all evil tempers, dispositions, thoughts, and desires.

When lust hath conceived, it bringeth forth sin. James i. 15.
Abstain from fleshly lusts, which war against the soul. 1 Pet. ii. 11.
The lust of the flesh, the lust of the eye, and the pride of life, are not of the Father. 1 John ii. 16.
They that are Christ's have crucified the flesh, with the affections and lusts. Gal. v. 24.
That he should no longer live in the flesh to the lusts of men, but to the will of God. 1 Pet. iv. 2.

3. *What was the second thing your Sponsors promised for you?*

That I should believe all the Articles of the Christian faith.

True faith has been described, and its necessity shown. See Chap. V.

He that believeth not shall be damned. Mark xvi. 16.
Without faith it is impossible to please God. Heb. xi. 6.

4. *What was the third thing your Sponsors promised for you?*

That I should keep God's holy will and commandments, and walk in the same all the days of my life.

5. *Where is God's holy will summed up?*

In the ten commandments.

Not every one that saith unto me Lord, Lord, &c., but he that doeth the will of my Father who is in heaven. Matt. vii. 21.

If thou wilt enter into life keep the commandments. Matt. xix. 17.

6. *How long is this obedience required?*

All the days of my life. Not only in our childhood, when we are subject to our parents, masters, and teachers, but when we are grown up, and no longer under their control.

Might serve him in holiness and righteousness all the days of our life. Luke i. 75.

7. "*Dost thou not think that thou art* bound *to believe, and to do as they have promised for thee?*"

"Yes, verily; and by God's help so I will: and I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end."

This supposition of being in a "state of salvation" goes upon the supposition that all has been said and done in sincerity and truth.

8. *Why are you bound to believe and to do these things?*

Because God commands it of me as my duty, to which duty my Sponsors committed me for my good.

9. *Are not all bound to believe and to do these things, whether baptized or not?*

They are. But our Saviour tells us it will be more

tolerable for Sodom and Gomorrah in the day of judgment than for those who have had greater privileges and abused them.

10. *Are you able to believe and do these things of yourself?*

No.

Without me ye can do nothing. John xv. 5.
God worketh in you both to will and to do. Phil. ii. 13.

From Him "all holy desires, all good counsels, and all just works, do proceed."—2d *Collect Evening Prayer.*

His help is to be had by prayer, and the grace which he communicates is abundantly sufficient.

11. *Will he give us his grace in answer to prayer?*

Yes.

Ask, and it shall be given you. Matt. vii. 7.
Whatsoever ye ask in prayer, believing, ye shall receive. Matt. xxi. 22.

12. *In what does* salvation *consist?*

In being saved from the love, practice, and dominion of sin, and from hell, the punishment of sin: and in being restored to the favour of God, and fitted for the enjoyment of eternal life.

13. *Who are called to this salvation?*

Every one.

Look unto me and be ye saved, all the ends of the earth. Isa. xlv. 22.
Ho, every one that thirsteth, come ye to the waters. Isa. lv. 1.
Come unto me, all ye that labor and are heavy laden. Matt. xi. 28.
If any man thirst let him come unto me, and drink. John vii. 47.
Let him that is athirst, come. And whosoever will, let him take the water of life freely. Rev. xxii. 17.

14. *Who calls us?*

Our heavenly Father.

Be not like the deaf adder, (Ps. lviii. 4,) that stoppeth her ear; nor like those, (Matt. xxii. 3,) who, when invited, would not come; but say rather, "Speak, for thy servant heareth;" and when bid to follow Christ, like Matthew, rise and follow him. There is yet room. O

delay not till the door of mercy is closed on you forever!

This is a holy calling.

Who has called us with a holy calling. 2 Tim. i. 9.

We are "*called to this state of salvation through Jesus Christ our Saviour.*" He opened the way for the salvation of sinners, by the sacrifice of himself.

Who gave himself a ransom for all. 1 Tim. ii. 6.

O, how precious should he then be! You say, "*I heartily thank our heavenly Father, that he hath called me to this state of salvation.*" You have indeed reason for the deepest gratitude. Contrast your condition with that of millions around you. Consider the Heathen, living without hope and without God in the world, (Eph. ii. 12,) while you have Bibles and instructors, and all those means of grace which are able to make you wise unto eternal life. Show forth then the praise of Him who hath thus blessed you, "*not only with your lips, but in your lives, by giving up yourselves to his service, and by walking before him in holiness and righteousness all your days.*"

CHAPTER VIII.

ON THE CREED.

1. "*What is the second thing your Sponsors promised for you?*

"That I should believe all the Articles of the Christian faith."

2. *What is the summary of a Christian's faith?*

The Apostles' Creed.

3. *What is the first article in the Apostles' Creed?*

"I believe in God the Father Almighty, Maker of heaven and earth."

What it is to *believe* in God has been before considered, under the chapter on Faith. It will now be necessary to inquire into the object of Faith—God.

4. *Who is God?*

God is a Spirit, existing of himself, from whom all things proceed, on whom all things depend, and who governs all.

The works of creation most clearly declare the existence of God.

The heavens declare the glory of God. Ps. xix. 1.
For the invisible things of him are clearly seen, being understood by the things that are made; even his eternal power and Godhead. Rom. i. 20.

5. *Is the knowledge of God necessary?*

Yes.

This is life eternal, that they might know thee the only true God. John xvii. 3.

6. *Prove from Scripture the distinguishing attributes of God. 1st. That he is* ETERNAL, *having neither beginning nor end.*

The eternal God is thy refuge. Deut. xxxiii. 27.
From everlasting to everlasting thou art God. Ps. xc. 2.
Thou art the same, and thy years shall not fail. Heb. i. 12.
I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come. Rev. i. 8.

7. *Prove that he is* INVISIBLE.

No man hath seen God at any time. John i. 18. 1 John iv. 12.
Who is the image of the invisible God. Col. i. 15.
Whom no man hath seen nor can see. 1 Tim. vi. 16

8. *Prove that he is* INCOMPREHENSIBLE.

Canst thou, by searching, find out God? Job xi. 7.
Great is the Lord: his greatness is unsearchable. Ps. cxlv. 3.
How unsearchable are his judgments, and his ways past finding out! Rom. xi. 33.

9. *Prove that he is* OMNIPRESENT, or everywhere present, to protect his servants, and to observe the actions of those who sin against him.

The heaven of heavens cannot contain thee. 1 Kings viii. 27.
If I ascend up into heaven, thou art there, etc. Ps. cxxxix. 8-10.
Do not I fill heaven and earth? saith the Lord. Jer. xxiii. 24.

10. *Prove that he is* OMNISCIENT; he knows all things, past, present, and future. He knows the secrets of all hearts, and can tell whether our professions of serving him be sincere or insincere. "Be not deceived: God is not mocked."

There is not a word in my tongue but lo, O Lord, thou knowest it altogether. Ps. cxxxix. 4.
The eyes of the Lord are in every place, beholding the evil and the good. Prov. xv. 3.
I, the Lord, search the heart. Jer. xvii. 10.
O the depth of the wisdom and knowledge of God. Rom. xi. 33.
All things are naked and open unto the eyes of him. Heb. iv. 13.

11. *Prove that he is* ALMIGHTY. "God the Father Almighty."

I am the Almighty God. Gen. xvii. 1.
Is anything too hard for the Lord? Gen. xviii. 14.
His kingdom ruleth over all. Ps. ciii. 19.
Whatsoever the Lord pleased, that did he. Ps. cxv. 3· cxxxv. 6.
With God nothing shall be impossible. Luke i. 37.
The blessed and only Potentate—King of Kings and Lord of Lords. 1 Tim. vi. 15.
To him be dominion and power, both now and forever. Jude 25.
The Lord God omnipotent reigneth. Rev. xix. 6.

This view of the irresistible power and infinite dominion of the Lord of Hosts, ought to produce awe and resignation.

I was dumb with silence, I held my peace. Ps. xxxix. 2.

It should also encourage us to put our whole trust in him.

He is able to do exceeding abundantly above all that we can ask or think. Eph. iii. 20.

There are many striking instances of the interference of this great POWER against his enemies.

The flood. Gen. vii. 10, 21.
Confusion of tongues of Babel. Gen. xi. 9.
Sodom and Gomorrah destroyed. Gen. xix. 24, 25.

He displays his POWER on behalf of his people.

Noah saved in the Ark. Gen. viii. 1.
Gideon conquers with three hundred men. Judges vii. 22.
Daniel in the lion's den. Dan. vi. 22.

Paul unhurt by the viper. Acts xxviii. 5.
No weapon that is formed against thee shall prosper. Isa. liv. 17.
Collect, 11th Sunday after Trinity.—Who declarest thy Almighty power, chiefly in showing mercy and pity.

Apply to him for the exercise of his power on your behalf.

3d Collect, Morning Prayer.—Defend us in the same way with thy mighty power.
2d Sunday after Epiphany.—Almighty and everlasting God, who dost govern all things, etc.
3d Sunday in Lent.—Stretch forth the right hand of thy majesty to be our defense.
8th Sunday after Trinity.—O God, whose never-failing providence ordereth all things,

He is a God of GLORY.

The whole earth is full of his glory. Isa. vi. 3.
Thine is the kingdom, and the power, and the glory. Matt. vi. 13.
Te Deum.—Heaven and earth are full of the majesty of thy glory.

12. *Prove that he is* HOLY.

Ye shall be holy, for I am holy. 1 Pet. 15, 16.
He is an holy God. Josh. xxiv. 19.
One cried holy, holy, holy, is the Lord of hosts. Isa. vi. 3.
Holy, holy, holy, Lord God Almighty. Rev. iv. 8.

He is JUST.

Justice and judgment is the habitation of his throne. Ps. lxxxix. 14.
I the Lord, a just God and a Saviour. Isa. xlv. 21.
Vengeance is mine; I will repay, saith the Lord. Rom. xii, 19.
He is faithful and just to forgive us our sins. 1 John i. 9.

13. *Prove that he is a God of* LOVE. He hateth nothing that he hath made, and loveth his people with an everlasting love.

I have loved thee with an everlasting love. Jer. xxxi. 3.
God so loved the world that he gave his only begotten Son. John iii, 16.
Greater love hath no man than this, that a man lay down his life for his friends. John xv, 13.
God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Rom. v. 8.
His great love wherewith he loved us. Eph. ii. 4, 5.
God is love. 1 John iv. 8, 16.

14. *Prove that he is* MERCIFUL.

As the heaven is high above the earth, so great is his mercy toward them that fear him. Ps. ciii. 11.
The mercy of the Lord is from everlasting. Ps. ciii. 17.
The Father of mercies. 2 Cor. i. 3.
God who is rich in mercy. Eph. ii. 4.
According to his mercy he saved us. Tit. iii. 5.

15. *Prove that he is a God of* TRUTH *and* FAITHFULNESS. He hates and abhors lies. If you believe not, you make him a liar. 1 John v. 10. How dreadful an insult! Ask yourself, Do I believe him?

Thy faithfulness reacheth unto the clouds. Ps. xxxvi. 5.
His truth endureth to all generations. Ps. c. 5; cxvii. 2.
Thee, the only true God. John xvii. 3.
Let God be true, but every man a liar. Rom. iii. 4.
God is faithful. 1 Cor. i. 9.
God is faithful, who will not suffer you to be tempted above that ye are able. 1 Cor. x. 13.

16. *Prove that he is a* COVENANT-KEEPING *God.*

Which keepeth covenant and mercy, etc. Deut. vii. 9.
Yet he hath made with me an everlasting covenant. 2 Sam. xxiii. 5.
My covenant will I not break. Ps. lxxxix. 34.

17. *Prove that he is* UNCHANGEABLE.

I am the Lord, I change not. Mal. iii. 6.
The immutability of his counsel. Heb. vi. 17.
With whom is no variableness, neither shadow of turning. James i, 17.

He is unchangeable in his determination to punish all unrepenting sinners, and in his love and mercy to those who fear and obey him.

God is not a man that he should lie, neither the son of man that he should repent. Num. xxiii. 19.
The strength of Israel will not lie nor repent. 1 Sam. xv. 29.

Yet, however positive the denunciations of God against sin may appear, they are not to be understood as shutting up any repenting sinner in despair.

The denunciations of God against sinners, while they are probationers, are contingent. If they turn from their sins (or "repent") he will turn from his wrath (or "repent"), and so of his promises.

And the Lord repented of the evil that he thought to do unto his people. Exod. xxxii. 14.
And God repented of the evil that he had said he would do unto them; and he did it not. Jon. iii. 2, 10.
If that nation do evil in my sight, I will repent of the good wherewith I said I would benefit them. Jer xviii. 8-10; see also Jer. xxvi. 13; xlii. 10.

18. *How does the creed further describe God?*

As the "Maker of heaven and earth;" the Nicene creed adds, "and all things visible and invisible."

We must believe not only that they were made but that they were made by God, and at the time and in the manner described by Scripture. Men work from materials; but God formed all things from nothing.

The worlds were framed by the word of God, so that the things which are seen were not made of things which do appear. Heb. xi. 3.

The work of creation is described in the first and second chapters of Genesis.

In the beginning God created the heavens and the earth. Gen. i. 1.
He commanded, and they were created. Ps. cxlviii. 5.
He made the earth by his power, and hath stretched out the heavens by his discretion. Jer. x. 12; li. 15.

Angels were also created by God.

Who maketh his angels spirits, his ministers a flame of fire. Ps. civ. 4; Heb. i. 7.

19. *Why were all things created?*

For the pleasure of the Almighty.

Thou hast created all things, and for thy pleasure they are and were created. Rev. iv. 11.

CHAPTER IX.

ON THE CREED, CONTINUED.

On Our Lord Jesus Christ.

"And in Jesus Christ, his only Son, our Lord."

1. *What is the meaning of the word JESUS?*

It signifies *Saviour*, and was given him because he came to save all who believed on him, from sin and hell.

Thou shalt call his name JESUS; for he shall save his people from their sins. Matt. i. 21.
The Son of man is come to save that which was lost. Matt. xviii. 11. Luke xix. 10.
That the world through him might be saved. John iii. 17.
The Christ, the Saviour of the world. John iv. 42.
There is none other name, whereby we must be saved. Acts iv. 12.
From whence we look for the Saviour, the Lord Jesus. Phil. iii. 20.
Jesus, which delivered us from the wrath to come. 1 Thess. i. 10.
Christ Jesus came into the world to save sinners. 1 Tim. i. 15.
He became the author of eternal salvation to all them that obey him. Heb. v. 9.
The blood of Jesus Christ cleanseth us from all sin. 1 John i. 7.

2. *What was the state of man to require this salvation?*

That of total depravity.

Dead in trespasses and sins. Eph. ii. 1.
And God saw that the wickedness of man was great; and that every imagination of the thoughts of his heart was only evil continually. Gen. vi. 5.
The heart is deceitful above all things, and desperately wicked. Jer. xvii. 9.
From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, etc. Matt. xv. 19. Mark vii. 21.

The Liturgy of our Church teaches us to confess, "that there is no health in us:" and that "through our sins and wickedness, we are sore let and hindered."

3. *When we say that men are totally depraved, do we mean to say of them, or any of them, that they are as wicked as they can be? or that they never do anything which is in any sense good?*

No. We mean that there is nothing in them which is good as towards God, and that they never do anything from love to God, but as toward *Him* are totally fallen and depraved.

4. *Are all men by nature in this wretched condition?*

Yes.

There is none that doeth good. They are all gone aside—there is none that doeth good, no not one. Ps. xiv. 1, 3.

5. *How was this occasioned?*

By the fall of Adam.

By one man sin entered into the world. Rom. v. 12.
By nature the children of wrath. Eph. ii. 3.

But our own actual transgressions, without original sin, would be sufficient to ruin us.

If you are yet in the state in which you were born into the world, you are living in iniquity, or rather, dead in trespasses and sins, and consequently exposed to the wrath of God. But awful as your condition is, it is not hopeless. Hear the voice of mercy, Come unto me all ye that labor and are heavy laden and I will give you rest. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

6. *The Catechism says of the Saviour, "who redeemed me and all mankind;" how did Jesus redeem us?*

By taking upon him our nature, and dying in our stead.

For he hath made Him to be sin (*i. e.* a sin-offering) for us, who knew no sin, that we might be made the righteousness of God in him. 2 Cor. v. 21.

7. *What is the meaning of the title CHRIST?*

The Anointed One.

The Messias, which is, being interpreted, the Christ. John i. 41.

Christ was anointed as a *Priest*. We are guilty, and

Christ has atoned for us by the sacrifice of himself, and by his intercession alone we are able to appear before God. He only could offer an acceptable sacrifice, and appease his Father's wrath.

Thou art a priest for ever, after the order of Melchisedec. Ps. cx. 4.

Christ is described as a *King*. His is a spiritual and eternal, not a worldly kingdom.

Behold, thy king cometh unto thee. Matt. xxi. 5.
The Lord God shall give unto him the throne of his fath David: and he shall reign over the house of Jacob for ever: Luke i. 32, 33.
King of Kings and Lord of Lords. Rev. xix. 16.

Offend not then his majesty, and slight not his love; but receive the Christ of God in his various characters, as your Prophet, your Priest, and your King. Come to him, and let him, as a Priest, wash you from your sins by the blood of sprinkling, and apply his atonement to your soul. Let him, as a Prophet, teach you the things which belong to your peace, and instruct you in all spiritual knowledge. Let him, as your King, reign without a rival in your heart, and bring not only every action and word, but even every thought, into subjection to him.

8. *What were the circumstances attending our Saviour's incarnation?*

He was conceived by the Holy Ghost: born of the Virgin Mary." He had no earthly father as other children have; Joseph was only his supposed parent. Luke iii. 23.

This wonderful event was foretold many ages before by Isaiah the prophet.

A virgin shall be with child, and shall bring forth a son. Isa. vii. 14. Matt. i. 23.

It was announced to Mary herself by an angel.

The Holy Ghost shall come upon thee, etc. Luke i. 35.

9. *When does our Church celebrate the Nativity of Jesus Christ?*

At the season called Christmas.

This holy festival should be set apart for devout thankfulness, and the promotion of those religious feelings which would prevent our affronting God by the abuse of his mercies.

10. *What does the Creed further teach us to believe concerning Jesus Christ?*

That he "suffered under Pontius Pilate, was crucified, dead, and buried."

Jesus suffered without the gate. Heb. xiii. 12.

11. *Who was Pontius Pilate?*

The Roman governor of Judea. Luke iii. 1. He is mentioned to show that at the time of our Saviour's birth, the supreme government was departed from the Jews, as had been foretold in Gen. xlix. 10.

12. *If our Saviour was both God and man, in which nature did he suffer?*

In his human nature only: his divine nature could not be subject to pain.*

Christ has suffered for us in the flesh. 1 Pet. iv. 1.

13. *How did he suffer?*

In his body and in his soul—hunger, and thirst, and fatigue; pain, and death. He was a man of sorrows from the cradle to the grave. He was tempted of the devil in the wilderness, and persecuted and derided of men during his ministry. He was betrayed by Judas, one of his own disciples; forsaken by the rest of his followers; denied by Peter with oaths; taken by the soldiers in the Garden of Gethsemane; led bound to Annas, and thence to the palace of Caiaphas the high priest; thence taken to Pilate's judgment-hall, when false witnesses testified against him, and he was unjustly condemned. He was scourged, crowned with thorns, buffeted, clothed in purple, and had a reed put into his hand; the knee was bowed to him in derision, and he

* It has been said, perhaps more accurately, that he suffered in his *thearthropic* nature, *i.e.* his human nature as *connected with* the divine, and hence the infinite merit of those sufferings.

was hailed as "King of the Jews," in bitter mockery. He was stripped of his garments, and there was none to pity; (Ps. lxix. 20;) though Pilate presented him before his murderers in the extremity of his humiliation, and said, "Behold the man!" he was led away to Golgotha, bearing his cross, till he fainted under the load. He *was crucified*. He endured a punishment considered by the Romans so degrading that it was never inflicted on freemen, but only on the vilest slaves. He was stripped naked, his arms extended, his hands and feet pierced and nailed fast to the cross; and thus was he lifted up between two thieves, a spectacle to men and angels. His whole body was so dislocated, that all the bones were out of joint; (Ps. xxii. 17;) and in this deplorable state his life-blood ebbed slowly away, amidst the revilings of the beholders, and even of his fellow-sufferers; till he cried with a loud voice, "*It is finished*, and gave up the ghost."

Though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich. 2 Cor. viii. 9.
And when he had fasted forty days and forty nights, he was afterwards an hungered. Matt. iv. 2.
Jesus saith, I thirst. John xix. 28.
All they that see me, laugh me to scorn; they shoot out the lip, they shake the head. Ps. xxii. 7; see also verses 12-18.
He is despised and rejected of men. Is. liii. 3.
The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. Matt. viii. 20.
Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. Matt. iv. 1.
He began to be sorrowful and very heavy. Matt. xxvi. 37.
My soul is exceeding sorrowful, even unto death. Matt. xxvi. 38.
My God, my God, why hast thou forsaken me. Matt. xxvii. 46.
His sweat was as it were great drops of blood. Luke xxii. 44.

Well might he address ungrateful sinners in the language which Jeremiah has put into the mouth of Jerusalem.

Is it nothing to you all, ye that pass by? Behold and see if there be any sorrow like unto my sorrow. Lam. i. 12.

The sufferings of Christ were perfectly voluntary. He could have had at any moment twelve legions of angels,

amounting to 600,000, to his assistance; and one of those mighty beings was sufficient to destroy all the immense army of Sennacherib. But he *so* loved men, as to place himself for their sakes under the wrath of God; and suffered willingly, because he had pledged himself as our surety; that by his stripes we might be healed.

Do not say, like the Scribes and Pharisees, (Matt. xxiii. 30,) "If we had been in the days of our fathers, we would not have been partakers with them in his blood." Every time we sin we are sharers in their guilt, for we "crucify the Son of God afresh, and put him to an open shame." Heb. vi. 6.

14. *What assurance have we that Christ really was* dead? *for bodily death is part of the punishment of sin.*

Jesus—gave up the ghost. Mark xv. 37.
One of the soldiers pierced his side, and forthwith came thereout blood and water. John xix. 34.
Christ died for our sins according to the Scriptures: was buried and rose again the third day, according to the Scriptures. 1 Cor. xv. 3, 4.

15. *What happened at this time?*

Various prodigies and signs took place. Matt. xxvii. 51–54.

16. *When does our Church commemorate the Crucifixion?*

On Good Friday.

How solemn a season ought this to be with us! How deeply should we mourn those sins which crucified our Lord!

17. *Why did Christ suffer?*

To put away sin by the sacrifice of himself.

Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. iii. 13.
Blotting out the hand-writing, etc.—nailing it to his cross. Col. ii. 14.
Christ has once suffered for sins, the just for the unjust, that he might bring us to God. 1 Pet. iii. 18.

18. *What became of the body of Jesus after he was dead?*

It *was buried* honorably by night, by Joseph of Arimathea, who begged it of Pilate. Matt. xxvii. 57–60.

Nicodemus also assisted at the interment. John xix. 39, 40.
He made his grave with the rich. Isa. liii. 9.

Those who were crucified by the Romans were generally exposed to the fowls of the air; and a guard was set to prevent pitying friends from burying their bodies. Matt. xxvii. 65, 66.

19. *What next do we believe respecting Jesus Christ?*

That "he descended into hell."

Hell, or *Hades*, has various significations in the Scriptures.

1. The grave.

Out of the belly of hell cried I. Jon. ii. 2.

2. The place of departed spirits. [*See note.*]
3. The state of future torment.

In hell he lifted up his eyes, being in torments. Luke xvi. 23.
Thou wilt not leave my soul in hell. Ps. xvi. 10. Acts ii. 27.
Having loosed the pains of death, because it was not possible that he should be holden of it. Acts ii. 24.
His soul was not left in hell, neither his flesh did see corruption. Acts ii. 31.
He descended into the lower parts of the earth. Eph. iv. 9.

20. *Why did Christ thus descend into hell?*

That through death he might destroy him that had the power of death, that is the devil. Heb. ii. 14.

21. *Where was the soul of the Redeemer while his body remained in the grave?*

In paradise, (Luke xxiii. 43,) where the souls of the righteous, separated from their bodies, remain till the day of resurrection. They will then have their "perfect consummation and bliss both in body and soul" in the "eternal and everlasting glory" of God. Let us so live that such may be our resurrection, and that we rise not to shame and everlasting contempt.

NOTE.

UPON THE WORDS, "HE DESCENDED INTO HELL."

The Greek word rendered Hell, is Hades. The literal meaning of Hades is invisible—a place unseen. In the 16th Century, when the Bible and Creed were translated into English, the word Hell answered, perhaps, as nearly as any other to Hades, for it is derived from the Anglo Saxon Helan (as the philologists inform us), which means to cover over or conceal. Hence, to this day, in some parts of England, the tiling or other roofing of houses is called "helling." But now, and for a long time past, the popular meaning of Hell is the place of the damned in another world. But the word Hades, of which the word Hell was once a correct translation, has no such exclusive meaning. It often means the grave, but more commonly the place to which spirits go when separated from the body, as being simply invisible to us without intending to intimate anything respecting it, as being either happy or unhappy. When the Scriptures speak of the abode of the lost, the word commonly used is Gehenna; as when our Saviour says *he shall be in danger of Hell fire*, the word is not Hades, but Gehenna—the Gehenna of fire. Where the words of the original are so different, it would have been better to have used different words in the translation; for, if the derivation and original meaning of hell, as given above, be correct, though it was once an adequate translation of Hades, it could not at the same time have been an adequate translation of Gehenna.

All this shows the necessity for *explorations* of the Scriptures. And the same becomes true of all ancient writings in the course of ages.

St. Peter (Acts ii.) applies to Christ the prophetic words of the 16th Psalm—*Thou wilt not leave my soul in hell.* The original word is Hades. And this proves that the soul of Christ, after his crucifixion, was in Hades,—for his not being left there, implies that he was there for a time. But no more is meant than that he was in that separate and invisible place, without anything being implied in it as to either happiness or unhappiness. Another Scripture happens to inform us (of what we know abundantly on other grounds) that it was for Christ a place of happiness—*To-day shalt thou be with me in Paradise.*

This Paradise may or may not have been heaven, so far as the word informs us, for it means no more than a pleasant place. As applied to the Garden of Eden, it seems to have meant a grove or lawn shaded with trees. This Article seems not to have been added to the Creed until the fourth Century, or even later, and the reason for adding it was that many erroneous notions sprung up in that age respecting the death of Christ—some contending that he did not really die at all, but only apparently—that his soul was not separated from his body. But inasmuch as Christ died for

others, whose souls are separated from their bodies at death, it was necessary to show that he, as their security in this particular, also conformed to the law of death. And so the Article was added in order that the faith of the Church might correspond with the teaching of Scripture.

It may also be observed that this restricted idea respecting the place of the departed, is also found in the Hebrew. The word in that language which exactly corresponds to the Greek Hades, is Sheol. The Old Testament dead went to Sheol. Thither went alike the holy prophet and the backslidden king. *To-morrow*, said Samuel to the wretched Saul—*Thou and thy sons shall be with me.*

"What do these solemn words portend?
A gleam of hope when life shall end?
Thou and thy sons, though slain, shall be
To-morrow in repose with me.

"Not in a place of hellish pain,
If Saul with Samuel doth remain;
Not in a place of damned despair,
If loving Jonathan be there."

The explanation of the Scriptures is a sufficient explanation of the Creed, though the sense intended to be conveyed by it in our own Church is sufficiently set forth by the rubric immediately preceding, which says that this Article may either be omitted or the words *He went into the place of departed spirits* used instead, which, it says, are held to be of the same import.

CHAPTER X.

THE CREED CONTINUED.

"*And in Jesus Christ his only Son our Lord.*"

THE DIVINITY OF CHRIST.

1. *Where do you find a full expression of the orthodox faith touching the Divinity of Christ?*

   Read the second Article.

2. *What do Unitarians teach in opposition to this doctrine?*

   Some teach that he is a created being, though above

the angels; others, that he is a man, though the best of men—perhaps inspired. All deny that he was truly God.

3. *What are some of the most conclusive texts which prove that he is God?*

In the beginning was the Word (which here means Christ), and the Word was with God, and the Word was God. John i. 1.
Christ who is over all, God blessed for ever. Rom. ix. 5.
God was manifest in the flesh. 1 Tim. iii. 16.
His Son, Jesus Christ. This is the true God. 1 John v. 20.

4. *On what texts do Unitarians chiefly rely to prove that Christ was not God?*

John xiv. 28; Mark xiii. 32; 1 Cor. xv. 28.

Repeat these texts.

5. *How do you reconcile these two classes of texts, the one quoted to prove that he was equal to God, the other to prove that he was inferior?*

By referring one to his divine nature and the other to his human nature.

6. *Prove that he had these two natures—first an original and divine nature before he came into the world.*

Glorify thou me with the glory which I had with thee before the world was. John xvii. 5.
Before Abraham was, I am. John viii. 58.

7. *Prove that in addition to this original divine nature he took on him our human nature.*

God was manifest in the flesh. 1 Tim. iii. 16.
The Word (that is, the pre-existing Christ), become flesh. John i. 4.
Who being in the form of God thought it not robbery to be equal with God, but * * took upon him the form of a servant and was made in the likeness of men, and being found in fashion as a man, etc. Phil. ii. 6,

Regarding Christ, then, as consisting of two natures, perfect God and perfect man, the texts speaking of him sometimes as God and sometimes as man are just what we should expect, and are perfectly harmonious; whereas, Unitarians can only explain those texts which assert

his *divinity* by such violence as amounts to their rejection, and, therefore, to infidelity.

8. *What is the principal objection urged by unbelievers against this doctrine, as also against the doctrine of the Trinity, i. e., that the one God consists of three Persons, Father, Son and Spirit?*

That we cannot understand it — it is incomprehensible.

9. *Are we required to believe anything which we cannot understand?*

No. We can neither believe nor disbelieve that concerning which we have no knowledge.

10. *Can we understand the doctrine of the Trinity?*

Yes. We can understand the *fact*, for it is plainly asserted in the Bible, which we can prove to be a revelation from God, and the fact is not contrary to reason, for it has abundant parallels which are demonstrably true.

What we can *not* understand and are not called upon to believe anything about, is the *manner* of the fact, or *how* or *why* it is as it is.

I can understand the *fact* that my person consists of two natures, the animal and the mental, but *how* they are joined, or *how* it is that my mind can move my hand, I know nothing and believe nothing. I know the fact that grass grows, and the conditions under which it will grow, but *how* it grows, *how* it takes up the substances of the earth, and *why* it becomes green instead of any other color, I know nothing, and have no means of forming an opinion or belief.

And so it is with the doctrine of the Trinity. Its *truth* is as plainly proved as anything in Scripture; but as to the question how it is so, no explanation is given.

11. *Can a man be in a state of salvation who denies the deity of our Lord?*

We must be cautious how we judge any except by

their fruits; but it is impossible to see how those who deny the full and proper divinity of Christ can "believe on the Son of God" in any such sense as that which the New Testament makes necessary to salvation.

It is also observed that while there may be morality among Unitarians, the distinguishing fruits of Christianity are not brought forth under their teaching and influence; on the contrary, those who deny the divinity of Christ, by whatever name called, are in the general characterized by an irreligious life.

CHAPTER XI.

ON THE CREED, CONTINUED.

The Resurrection and Ascension.

"The third day he rose from the dead. He ascended into heaven."

1. *Had Christ foretold his resurrection?*

Matt. xvi. 21; Luke xviii. 33; and in so many other places that the chief priests expected that such a report would be started (Matt. xxvii. 63); and Christ upbraided his disciples with their slowness of heart to believe it. Luke xxiv. 25.

2. *On what day of the week was our Saviour crucified?*

3. *What name has the day received in consequence?*

4. *How long was Christ in the grave?*

From three o'clock of Friday in the afternoon, over Saturday, which was the Jewish Sabbath, until about daylight on the morning of the first day of the week, being all of one day and a part of two other days, or about 38 hours.

5. *Why was the Christian Sabbath changed to the first day of the week?*

6. *What do you mean by Christ's rising from the dead?*

His soul and his body, which had been separated by death, were reunited, and he rose with the same body with which he died.

7. *What are the proofs of his resurrection?*

Men and angels testified it.

The soldiers appointed to watch the sepulchre. Matt. xxviii. 11.

He conversed with his disciples, and ate and drank with them, etc. He continued on earth forty days after his resurrection. Acts i. 3.

The facts of which the evidence of the resurrection consists, are attested by a succession of witnesses, and may be comprised under,

Appearances of the Angels.

To the Roman soldiers. Matt. xxviii. 3.
To the other Mary and Salome. Mark xvi. 5.
To Joanna and those with her. Luke xxiv. 4, 11.
To Mary Magdalene. John xx. 11, 12.

Appearances of Christ to the women.

To the other Mary and Salome. Matt. xxviii. 9.
To Mary Magdalene. John xx. 15.

Appearances of Christ to his disciples and apostles.

He must have appeared often during the forty days he was upon earth; of the visits which he made eleven, viz. those to the women, and the following, are mentioned.

To the eleven in Galilee. Matt. xxviii. 16.
To the two disciples in journeying to Emmaus. Mark xvi. 12; Luke xxiv. 13, etc.
To the eleven when they sat at meat. Mark xvi. 14.
To Simon. Luke xxiv. 34.
To Thomas. John xx. 27.
To the disciples at the sea of Tiberias. John xxi. 1, etc.
To Paul. Acts ix. 5.
To five hundred at once. 1 Cor. xv. 6.
Last of all, he was seen of me (Paul) also. 1 Cor. xv. 8.

8. *When does our Church commemorate the resurrection?*

On Easter Sunday.

9. *What are the uses of the resurrection?*

1. To prove our Saviour's divinity.

Declared to be the Son of God with power, by the resurrection from the dead. Rom. i. 4.

Sometimes he is said to be raised by his own power. John ii. 19–22; x. 15–18. Sometimes by the power of God. Acts ii. 32. Gal. i. 1. Eph. i. 19. Phil. ii. 9.

2. To assure us of the sufficiency of his sacrifice.

Raised again for our justification. Rom. iv. 25.

3. As a pledge of our own resurrection.

He that raised up Christ from the dead shall also quicken your mortal bodies. Rom. viii. 11.

If we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. vi. 5.

4. As the grand proof of the truth of the Gospel.

If Christ be not risen, then is our preaching vain, and your faith is also vain. 1 Cor. xv. 14.

5. As a pattern of our resurrection.

Death made no change in the *person or character* of Christ: he was the same after he rose, as he was before he was put to death. His kindness to his friends, and his pity to his enemies, were the same; and death will make no change in us.

Where the tree falleth, there it shall be. Eccl. xi. 3.

He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still. Rev. xxii. 11.

The Apostles laid down the resurrection as the foundation of their preaching.

Acts i. 21, 22; ii. 31, 32; iii. 15; iv. 2, 33; x. 40; xiii. 31; xvii. 18, 32; xxiv. 15, 21.

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10. *Where hid our Saviour go, when he left the earth after his resurrection?*

"He ascended into heaven."

Mark xvi. 19. Acts i. 9.

11. *What is his station in heaven?*

He "sitteth on the right hand of God the Father Almighty."

God also hath highly exalted him, etc. Phil. ii. 9.
He sat down on the right hand of the Majesty on High. Heb. i. 3.

12. *What is his office in heaven?*

He appears before the Father as our Mediator, Intercessor, and Advocate. He pleads his merits, and takes care of all the interests of his Church.

1. He is there to intercede for us.

No man cometh unto the Father but by me. John xiv. 6.
He ever liveth to make intercession for them. Heb. vii. 25.
Now to appear in the presence of God for us. Heb. ix. 24.
If any man sin, we have an Advocate with the Father, Jesus Christ the righteous. 1 John ii. 1.

2. To supply our wants.

And I, if I be lifted up, will draw all men unto me. John xii. 32.
My God shall supply all your need, according to his riches in glory by Christ Jesus. Phil. iv. 19.
That we may obtain mercy, and find grace to help in time of need. Heb. iv. 16.

3. To prepare a place for us.

If I go and prepare a place for you, I will come again. John xiv. 3.

4. To turn us from iniquity. Acts iii. 26.

5. To give repentance and forgiveness of sins.

Him hath God exalted to give repentance and remission of sins. Acts v. 31.

But although he is thus removed out of our sight, he is nevertheless present wherever two or three are met together in his name; and he has declared that he is with his church alway, even unto the end of the world.

What glorious gifts has our Lord received for men by his resurrection and ascension, and how freely does he dispense them even to the chief of sinners! By virtue of this his exaltation, he sends down his Holy Spirit, to convince of sin, to lead to repentance, to assure of forgiveness, to enable us to grow in grace, to keep us from falling, and to prepare us for eternal glory. Through him we receive a gracious answer to our prayers, and

obtain all things needful both for our souls and bodies. If our souls be impressed with a due sense of gratitude to our blessed Redeemer for these, his inestimable gifts, purchased at so great a price, we shall indeed die unto sin, crucifying the flesh, with its affections and lusts, and being raised from our spiritual death, shall henceforth live a life of righteousness and holiness, by faith on the Son of God.

Collect, Sunday before Easter.—Grant that we may both follow the example of his patience, and also be made partakers of his resurrection.

Ascension Day.—Grant that as we do believe thy only begotten Son to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell.

CHAPTER XII.

ON THE CREED, CONTINUED.

On the Last Judgment.

"From thence he shall come to judge the quick and the dead."

We have already considered the office of Christ in heaven as the Mediator: he will fill that office till all his enemies be subdued, (Heb. x. 12, 13,) and his people all gathered in; then cometh the end, (1 Cor. xv. 24–28,) when he shall come to judgment, and sitting on his great white throne, surrounded by his holy angels, shall dispense rewards and punishments to all men, according as their deeds have been good or evil, admitting the righteous into the kingdom of his Father, and taking vengeance on them that have not known God, nor obeyed his gospel. The time when this awful event will take

place is unknown, even to the angels, (Matt. xxiv. 36,) but

It is certain. In this life God's people have very many sorrows and troubles, while the wicked are in prosperity, and say in the pride of their heart, "How doth God know?" Reason therefore intimates, and Scripture confirms the truth, that another state of existence is to be looked for, in which the justice of God will be made apparent, where happiness will attend the righteous, and misery be the portion of the wicked.

1. *Recite some of the proofs from the Old Testament that there will be such a day of judgment.*

God shall judge the righteous and the wicked. Eccl. iii. 17.
But know that for all these things God will bring thee into judgment. Eccl. xi. 9.
God shall bring every work into judgment. Eccl. xii. 14.
I beheld till the thrones were cast down, etc., the judgment was set, and the books were opened. Dan. vii. 9, 10.
Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame, and everlasting contempt. Dan. xii. 2.

2. *Recite some of the proofs from the New Testament.*

We shall all stand before the judgment-seat of Christ. Rom. xiv. 10. 2 Cor. v. 10.
It is appointed unto men once to die, but after this the judgment. Heb. ix. 27.
Reserved unto fire against the day of judgment. 2 Pet. iii. 7.
The angels which kept not their first estate, he hath reserved unto the judgment of the great day. Even as Sodom and Gomorrah are set forth for an example, suffering the vengeance of eternal fire. Jude 6, 7.

The New Testament also contains many figurative descriptions of this awful day.

Whose fan is in his hand, and he will thoroughly purge his floor. Matt. iii. 12.
The tares and the reapers. Matt. xiii. 30, 39.
The net which gathered both good and bad. Matt. xiii. 47, 48.
The wise and foolish virgins. Matt. xxv. 10.
The talents. Matt. xxv. 19–21.
The shepherd dividing the sheep from the goats. Matt. xxv. 31–33.
The rich man and Lazarus. Luke xvi. 19–31.
As it was in the days of Noe, so shall it be in the days of the Son of man. Luke xvii. 26. Matt. xxiv. 37, 39.

3. *Who is to be the judge?*

The Lord Jesus Christ.

When God shall judge the secrets of men by Jesus Christ. Rom. ii. 16.
We shall all stand before the judgment-seat of Christ. Rom. xiv. 9, 10. 2 Cor. v. 10.
The Lord Jesus Christ, who shall judge the quick and dead. 2 Tim. iv. 1.

4. *Why does he assume this office?*

1. Because he is a partaker of the nature of those who are to stand at his tribunal.

And hath given him authority to execute judgment also, because he is the Son of man. John v. 27.

2. Because the Father hath appointed him.

The Father judgeth no man, but hath committed all judgment unto the Son. John v. 22.
He hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained. Acts xvii. 31.

His coming is described in the most impressive manner.

They shall see the Son of man coming in the clouds of heaven, in his own glory, and in his Father's, and of the holy angels. Matt. xxiv. 30; xxvi. 64. Mark viii. 38. Luke ix. 26.
This Jesus shall so come in like manner as ye have seen him go into heaven. Acts i. 11.
The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. 1 Thess. iv. 16.
The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire. 2 Thess. i. 7–10.
Behold, he cometh with clouds; and every eye shall see him. Rev. i. 7.
The heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein, shall be burned up. 2 Pet. iii. 10–13.
The angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever, that there should be time no longer. Rev. x. 5, 6.

5. *Before the tribunal thus erected, who shall appear?*

Before this solemn tribunal there will be a general appearance of all the sons of Adam.

Before him shall be gathered all nations, etc. Matt. xxv. 32, 46.
Then shall he send his angels, and shall gather together his elect, from the four winds, etc. Mark xiii. 27.
All that are in the grave shall hear his voice, and shall come forth. John v. 28, 29.

I saw the dead, small and great, stand before God. Rev. xx. 12.
The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them. Rev. xx. 13.

All shall then be judged.

The Lord Jesus Christ—shall judge the quick and the dead at his appearing. 2 Tim. iv. 1.

6. *Concerning what shall we be judged?*

1. Men will have to give an account of all their thoughts.

The thought of foolishness is sin. Prov. xxiv. 9.
Repent, and pray God, if perhaps the thoughts of thine heart may be forgiven thee. Acts viii. 22.
Inordinate affection, evil concupiscence;—for which things' sake the wrath of God cometh on the children of disobedience. Col. iii. 5, 6.

2. Of their words.

Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. xii. 36, 37.

3. And of their actions.

God shall bring every work into judgment, with every secret thing. Eccl. xii. 14.
He shall reward every man according to his works. Matt. xvi. 27.
And the dead were judged,—according to their works. Rev. xx. 12.

Men will have to answer for sins of omission, as well as those of commission.

The wicked shall be turned into hell, and all the nations that forget God. Ps. ix. 17.
I was an hungered, and ye gave me no meat, etc. Matt. xxv. 42.
To him that knoweth to do good, and doeth it not, to him it is sin. James iv. 17.

7. *How will men be judged?*

1. By the law of God.

The word that I have spoken, the same shall judge him in the last day. John xii. 48.
As many as have sinned in the law, shall be judged by the law. Rom. ii. 12.
Another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books. Rev. xx. 12.

Righteous judgment will be pronounced on all.

They shall awake, some to everlasting life, and some to shame and everlasting contempt, etc. Dan. xii. 2, 3.
They shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John v. 28, 29.

8. *What will be the sentence and condition of the righteous?*

Ye which have followed me in the regeneration shall sit upon twelve thrones, judging the twelve tribes of Israel. Matt. xix. 28.
Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. xxv. 34.
They sung a new song, saying,—Thou hast redeemed us, and made us to our God, kings and priests. Rev. v. 9, 10.
These are they which came out of great tribulation, etc. Therefore are they before the throne of God, and serve him day and night in his temple, etc. Rev. vii. 14, 17.
They sing the song of Moses, and the song of the Lamb. Rev. xv. 3.

9. *What will be the sentence and condition of the wicked?*

Their worm dieth not, and the fire is not quenched. Isa. lxvi. 24. Mark ix. 44.
The children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. Matt. viii. 12.
And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Matt. xiii. 42, 50.
Depart from me, ye cursed, into everlasting fire. Matt. xxv. 41.
Treasurest up unto thyself wrath against the day of wrath. Rom. ii. 5.
Who shall be punished with everlasting destruction from the presence of the Lord. 2 Thess. i. 8, 9.
And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. Rev. vi. 16.
Shall have their part in the lake which burneth with fire and brimstone; which is the second death. Rev. xxi. 8.

How fearful and how inevitable!

They shall say to the mountains, Cover us! and to the hills, Fall on us! Hos. x. 8.
Can thine heart endure, or can thy hands be strong in the days that I shall deal with thee? Ezek. xxii. 14.
Who among us shall dwell with everlasting burnings. Isa. xxxiii. 14.

There are only two descriptions of persons in the world, the righteous and the wicked;—you have heard

the end of both. Choose you now whom you will serve. If you would die the death of the righteous, prepare for it, by living his life.

Remember, that he who will be your judge, is the same Saviour who is now your Mediator. Make him your friend, and you will have nothing to fear. Let the terrors of that awful day, which will surely come, and may surprise you suddenly, induce you to begin in earnest, to prepare to meet your God. When Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled. Acts xxiv. 25. Do you tremble? If you do, check not the salutary fear; do not, like Felix, put off the consideration of those important matters to a more convenient opportunity, which in your case, as in his, may never arrive. Delay not an hour to listen to the voice of wisdom, lest your angry and insulted Judge address you in that bitter reproach,—

Because I have called, and ye have refused, etc. Prov. i. 24, 31.

Seek now for pardon and acceptance, that it may be well with you in that day:—

Pray that you may be made meet to be partakers of the inheritance of the saints in light. Col. i. 12.

Give diligence to make your calling and election sure. 2 Pet. i. 10.

That so an entrance may be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. i. 11.

Collect, 1st Sunday in Advent.—Grant that when he shall come in his glorious majesty to judge both the quick and dead, we may rise to the life immortal.

3d Sunday in Advent.—Grant that at thy second coming to judge the world, we may be found an acceptable people in thy sight.

6th Sunday after Epiphany.—Grant that when he shall appear with power and great glory, we may be made like unto him.

CHAPTER XIII.

ON THE CREED, CONTINUED.

On the Holy Ghost.

"I believe on the Holy Ghost."

1. *What is meant by the Holy Ghost?*

Ghost is the same as Spirit. The Holy Ghost, or Holy Spirit is the Third Person in the Godhead, "the Lord and Giver of Life, proceeding from the Father and the Son."

2. *Why is the Holy Ghost called a Person?*

Because those attributes and expressions which apply to distinct persons, are used in the Scriptures when speaking of him. He is said to understand, to will, to give, to call, to do, to come, to send, to speak, to hear, etc., which all imply personality.

He appeared in a visible shape. Luke iii. 22. Acts ii. 3.
It seemed good to the Holy Ghost, etc. Acts xv. 28.

3. *What proof have you that the Holy Ghost is God?*

The various attributes and works of God are ascribed to him; and he is expressly called God in the Scriptures.

In the fifth chapter of Acts, St. Peter tells Annanias and Sapphira that in lying unto the Holy Ghost they had lied unto God.

The Holy Ghost commands and appoints as God.

The Holy Ghost said, Separate me Barnabas and Saul. Acts xiii. 2.
So they, being sent forth by the Holy Ghost, departed. Acts xiii. 4.
The flock, over the which the Holy Ghost hath made you overseers. Acts xx. 28.

We are baptized in his name.

Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19.
The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. 2 Cor. xiii. 14.

All Scripture is given by inspiration of *God*. 2 Tim. iii. 16.
Holy men of God spake as they were moved by the *Holy Ghost*. 2 Pet. i. 21.

The Holy Spirit is named above three hundred times in the Old and New Testaments.

4. *When is the descent of the Holy Ghost celebrated?*

On Whitsunday, which is the anniversary of the day of Pentecost, when the disciples being all with one accord in one place, they were all suddenly filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5. *What is the work of the Holy Spirit?*

He effects all holy changes in the natural man.

He strives with men.

He teaches, and opens the understanding to understand the Scriptures.

The Holy Ghost shall teach you what you ought to say. Luke xii. 12.
Words which the Holy Ghost teacheth. 1 Cor. ii. 13.

He convinces of sin.

When he is come, he will reprove the world of sin. John xvi. 8, 9.

He regenerates.

Except a man be born of water and of the Spirit, etc. John iii. 5, 6.

He renews.

He saved us by the washing of regeneration, and renewing of the Holy Ghost. Tit. iii. 5.

He dwells in the heart.

Know ye not that the Spirit of God dwelleth in you? 1 Cor. iii. 16, 17.

He strengthens with might.

To be strengthened with might by his Spirit, in the inner man. Eph. iii. 16.
The flesh lusteth against the Spirit, and the Spirit against the flesh. Gal. v. 17.

He is a source of consolation, and assures us of the willingness of God to receive and bless us.

He shall give you another Comforter—even the Spirit of truth. John xiv. 16, 17.
The Comforter, which is the Holy Ghost. John xiv. 26.

He guides into all truth, glorifies Christ, and takes of the things of Christ, and reveals them unto us, so as to incline us to part with sin.

The Spirit—will guide you into all truth. John xvi. 13.

He produced love, joy, peace, consolation, hope, trust; and all that makes holy, or fits for heaven.

The fruit of the Spirit is love, joy, peace, etc. Gal. v. 23.

He inspired the sacred writers.

Holy men of God spake as they were moved by the Holy Ghost. 2 Pet. i. 21.

He witnesses with us, not by particular impulses, but by coinciding with the testimony of our consciences, that we are upright in giving ourselves to God, and also by producing in us the tempers and affections of his children.

The spirit beareth witness with our spirit, that we are the children of God. Rom. viii. 16.

My conscience bearing me witness in the Holy Ghost. Rom. ix. 1.

He intercedes.

The Spirit maketh intercession for us. Rom. viii. 26.

He sheds abroad the love of God in the heart.

The love of God is shed abroad in our hearts by the Holy Ghost. Rom. v. 5.

He sanctifies.

Being sanctified by the Holy Ghost. Rom. xv. 16.
Ye are sanctified—by the Spirit of our God. 1 Cor. vi. 11.

It is by the Spirit alone that we can do any good thing, and we are warned not to slight or grieve him. If he should finally leave us, there would be no hope of our being again brought to repentance, and consequently our portion would inevitably be the worm that dieth not, and the fire that is not quenched.

Grieve not the Spirit. Eph. iv. 30.
Quench not the Spirit. 1 Thess. v. 19.

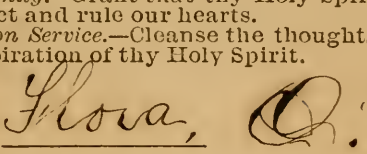
Take heed that you do not resist and grieve the Holy Spirit, by living carelessly, despising his gifts, and abusing his favors. Remembering what God has said:

My Spirit shall not always strive with man. Gen. vi. 3.

And pray earnestly to him, to uphold you with his free Spirit (Psalm li. 12;) to renew a right Spirit within

you (Psalm li. 10,) and not to take his Holy Spirit from you (Psalm li. 11.)

Absolution.—Let us beseech him to grant us true repentance and his Holy Spirit.
Litany.—Endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy word.
Collect, Sunday after Ascension.—We beseech thee send to us thy Holy Ghost to comfort us.
19th Sunday after Trinity.—Grant that thy Holy Spirit may, in all things, direct and rule our hearts.
1st Collect, Communion Service.—Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit.



CHAPTER XIV.

ON THE CREED, CONTINUED.

On the Sin Against the Holy Ghost.

1. *What Scriptures speak of this sin?*

Matt. xii. 31, 32. Mark iii. 29. Luke xii. 10. Heb. vi. 4, 6. 1 John v. 16.

Repeat, or carefully read, all these texts.

2. *Will this sin ever be forgiven?*

3. *What examples are found in Scripture of those who are supposed to have committed this sin?*

Koran, Dathan, and Abiram. Num. xvi. 26-32.
The sons of Eli. 1 Sam. ii. 25.
Alexander the coppersmith. 2 Tim. iv. 14.
Those who sin wilfully after they have received the knowledge of the truth. Heb. x. 26-31.

And the actual cases which St. John must have had in mind in his first Epistle. (v. 16.)

4. *What did that sin consist in?*

From the texts found in the Evangelists, it would seem that in those cases it consisted in ascribing to the

devil works which they knew to be wrought by the Spirit of God—for where this sin is spoken of by St. Mark, this is added, "because they said he hath an unclean spirit." This taken only as against Christ, the Visible Son of God, could be forgiven; but, as it is the office of the Spirit, by its inward working, to demonstrate to the soul the truth and duty and blessedness of religion, if this, when so demonstrated, be blasphemed and set at naught, against light, knowledge, and conviction, there is no forgiveness for it. This appears to be one act of sin committed at a particular time.

5. *Can this sin be committed now?*

Some answer this question in the affirmative and some in the negative. The subject was perhaps left in some degree of obscurity, that none might presume.

6. *But does it not appear from Heb. vi. that the same hopeless condition may be reached by a slower process?*

Yes. By the neglect and resistance of the Spirit; by "grieving" and "quenching" it, of which the Scriptures warn us. There is a backsliding and a drawing back unto perdition.

7. *But does not this view of "unpardonable" sin, as it is called, contradict what is said in* 1 *John i.* 7: *The blood of Jesus Christ cleanseth us from all sins, and Heb. vii.* 25: *He is able to save unto the uttermost, etc.?*

No. For these and such like texts are all qualified, as will appear upon referring to them and reading them in their connection. While no sin can be unpardonable, because its heinousness reaches beyond the efficacy of the atonement, and the sin of Judas would have proved as pardonable as the sin of Peter had Judas only *come* for pardon as Peter did. Yet this sin against the Spirit seems to be of such a nature as to prevent those who are guilty of it from ever coming to Christ, or seeking for salvation.

8. *Are those who are distressed by the apprehension that they have committed unpardonable sin, or grieved away the Spirit so that it will not return to them, likely to be the persons in that condition?*

No. For this very distress is the work of the Spirit still present, unless in those rare cases where absolute despair, like that of lost spirits, takes possession of the soul. This despair, like that of Judas, seems to be the last and greatest sin.

The following is from Bishop Ez. Hopkins:—

"But that which more than all troubles the despairing soul is, lest it hath committed the unpardonable sin against the Holy Ghost. And this many are afflicted with; this they fear; and so, in the extreme anguish and horror of their souls, they cry out that they are lost, that they are damned, that there is no hope, no pardon for them. If it be so, indeed, that there is no pardon for thee; yet this outcry confutes itself; for the sin against the Holy Ghost is, of all others, the least jealous and suspicious. I am persuaded that the consideration of the nature of this sin will persuade us that there is no man guilty of it, but he that is also given up by God to a reprobate mind and a seared conscience, and so grown quite past feeling as never to complain of his miserable condition.

"Thy very troubles, therefore—thy very despairing thoughts, show that thou hast no reason to despair, and that thy sins are not unpardonable; and, therefore, be what they will, the deformity of them never so ugly, the guilt of them as ghastly as thy guilty conscience represents them, yet there is an all-sufficiency in Christ to save thee fully."

CHAPTER XV.

ON THE CREED CONTINUED.

On the Church.

"I believe in the Holy Catholic Church."

1. *What is the literal meaning of the word Church?*

The house of the Lord.*

2. *What is the leading idea of the word in the New Testament?*

It is that of the true people of God called out of the world, as being and acting together collectively, as a congregation and not as individuals.

3. *Under what more specific designation is the Church spoken of?*

As Universal or Catholic. National or Provincial. Local or confined to a single Assembly. Visible. Invisible. Militant. Triumphant and Denominational.

4. *What is the Church Universal or Catholic?* †

The Catholic Church spoken of in the creed is the whole body of true believers throughout the world, irrespective of Ecclesiastical connection. This is "the mystical body of Christ, the blessed company of all faithful people," named in the communion service:—the Church to which alone the promises are made in

* Such is the meaning of the Greek word Kuriakos from which the English word Church seems to be derived; but, in no single instance in our New Testament where we find the word Church, is the original Kuriakos, but it is always Ekklesia, which means a body or company called together out of some other body or company—ordinarily the true people of God from the world. It sometimes occurs in other connections, merely designating an assembly. It never means the building or place of worship.

† The word Catholic was first applied to the Church by Ignatius, and imported not only universality as going over all countries, but as distinguished from heretical sects.

Scripture. This is the meaning in Eph. i. 22. Gave him to be head over all things to the Church, which is his body. Col. i. 18. He is the head of the body, the church.

5. *What are the notes or distinguishing marks of the Catholic Church?*

1. Unity. Eph. iv. 4-6. There is one body, and one Spirit, one Lord, one faith, one baptism, one God and Father of all. This is manifestly then a unity of Faith and Spirit, not of mere government or external order.

2. Sanctity or holiness. Eph. v. 25–27. Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it, that he might present it to himself a glorious church, not having spot or wrinkle; but that it should be holy and without blemish.

3. Discipline, though not in the same order of necessity. This is plain from the numerous injunctions of St. Paul touching discipline.

6. *What is meant by National or Provincial Churches?*

Those Christian Societies comprised within any nation or province, as the Church of Judea, the Church of Gallatia.

7. *What is meant by a local Church?*

A single congregation, sometimes gathered in a private house. 1 Cor. xvi. 19. Rom. xvi. 5.

8. *What is meant by the Visible Church?*

All those visible societies throughout the world which profess the true religion and observe its sacraments. The visible church contains hypocrites along with true believers. Such were the Churches of Corinth. The seven Churches of Asia minor, etc.

9. *What do you mean by the invisible Church?*

The church as seen by the Lord, composed entirely of those who are in living union with Christ, and this is the church alone to which appertain the blessings and promises made in Scripture to the church. Heb. xii. 22, 23.

10. *What is the importance of observing this distinction?*

Romanists by denying it, claim that every thing said in Scripture about the church, holds true of the existing organization which they call the church, which is often most corrupt in doctrine and practice. This organization they make "the pillar and ground of the truth" not the society of those united to Christ by a living faith. And thus the visible Church of Rome claims to be the Church of Scripture, and to have a divine warrant for all its teachings. But there can be no vital union (such as exists between the head and the members of the body, or the vine and its branches) between Christ and collective societies, or corporations made up of good and bad, the latter often predominating. There is no such thing as Christ dwelling in the church considered as a corporate entity, or otherwise than as dwelling in the hearts of individual members; and those individuals in whose hearts he does not dwell are no part of the church to which the promises are made, and which is called "the body of Christ," and which will not wholly fall away.

11. *What is meant by the words "the communion of Saints," which immediately follow "I believe in the Holy Catholic Church"?*

The words are added to show what is meant by the Holy Catholic Church, in which belief is expressed in the Creed, and so prove that the church there meant is not the visible organization, except so far as it contains true believers, or saints.

12. *What is meant by* MILITANT *and* TRIUMPHANT, *as applied to the church?*

The first regards the church as upon earth warring with sin and trouble: the other as being in glory, having triumphed over all its foes.

13. *What is meant by denominational churches, such as the Roman, Greek, Episcopal, etc.?*

Those portions of the Catholic church associated

under the peculiar systems of doctrine, discipline and worship, to which those names are given.

14. *What is the doctrine of the infallibility of the church?*

That its interpretations of Scriptures are certainly and necessarily true, and that the people are bound to believe the Bible in that sense, and that only, which the church puts upon it.

15. *What follows from this notion?*

It follows that the church is above the Bible, as the authoritative interpreter of a law, though in theory supposed to coincide with the law; it is practically above it, since it is his interpretation that the people are bound to receive and obey. Where a single man, as the Pope or Bishop of Rome, is declared infallible, he is practically and as toward the people put in the place of God.

16. *Is it true that the church was historically before the Bible?*

Though it is true enough that the church existed before our present Bible was completed, yet it did not exist before the *Word of God*, for on that and that alone did it begin and proceed. God had spoken at sundry times and in divers manners unto the fathers, by the prophets, before the church had any existence. It is therefore a very misleading statement, to say that the church was before the Bible.

Collect for All Saints' Day.—O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee, through Jesus Christ our Lord.

NOTE.

In the xix and xx and xxxi articles will be seen the difference between the Episcopal Church, and the Church of Rome, on the subject of this chapter. The view which is given this chapter is that maintained by Cranmer, Jewell, Hooker, Lord Bacon and all the earlier writers of authority. See Litton, on the Church, for a masterly and conclusive treatment of the whole subject.

CHAPTER XVI.

ON THE CREED, CONTINUED

On "the Forgiveness of Sins."

1. *What is sin?*

Sin is the transgression of the law. 1 John iii. 4.

Any thought, desire, word, or action, contrary to God's law, or the omission of any duty commanded therein: every evil inclination, as well as every evil habit, contracted in the soul.

Out of the heart proceed evil thoughts, murders, etc. Matt. xv. 19.
The *thought* of foolishness is sin. Prov. xxiv. 9.
Every idle *word* that men shall speak, they shall give account thereof in the day of judgment. Matt. xii. 36.
All unrighteousness is sin. 1 John v. 17.
To him that knoweth to do good and doeth it not, to him it is sin. James iv. 17.

Our original nature is corrupt.

In sin did my mother conceive me. Ps. li. 5.

God has an unlimited right over us, and has given us holy laws for the regulation of our conduct, which he has enforced by promising rewards, and threatening punishment. Every sin, therefore, which we commit, causes guilt; and every sinner deserves to suffer in proportion to his offence; for when God is wronged, he has a most just right to punish: and we may judge how very extensive his commandments are, when we consider our Saviour's exposition of them. Matt. v. 21, 27, 33, 38, 43.

We should so reverence conscience as not to do what we *suspect* may be wrong.

Whatsoever is not of faith is sin. Rom. xiv. 23.

But however reasonable God's command may be,

Fools make a mock at sin. Prov. xiv. 9. And
Sin does not appear sin, and become exceeding sinful, until the Spirit be given us. Rom. vii. 13.

When he is come, he will reprove (or convince) the world of sin. John xvi. 8, 9.

2. *What is the sentence denounced on the sinner?*

Death.

In the day that thou eatest—thou shalt surely die. Gen. ii. 17.
The wicked shall be turned into hell. Ps. ix. 17.
The soul that sinneth it shall die. Ezek. xviii. 4, 20.
The wages of sin is death. Rom. vi. 23.

3. *Have all mankind sinned?*

Yes. (See also chapter 1st.)

There is no man that sinneth not. 1 Kings viii. 46. 2 Chron. vi. 36.
There is not a just man upon earth, that doeth good and sinneth not. Eccl. vii. 20.
All have sinned and come short of the glory of God. Rom. iii. 23.

All men, therefore, are by nature and practice sinners, and are exposed to God's everlasting indignation; and if they had never committed more than one sin in all their lives, yet

Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. James ii. 10

4. *If sin be committed against God, to whom must we look for the pardon of sin?*

Look unto me all ye ends of the earth, and be ye saved. Isa. xlv. 22.
The blood of Jesus Christ cleanseth from all sin. 1 John i. 7.

5. *What intimation has God given to men, of the way in which pardon of sin, and acceptance with him, were to be obtained?*

He made it known to the Old Testament saints by several types and ceremonies, all of which were intended to symbolize the forgiveness of sins.

But he reserved the clear discovery of the way of a sinner's salvation until the coming of Christ.

For he shall save his people from their sins. Matt. i. 21.
This is my blood—shed for the remission of sins. Matt. xxvi. 28.
Through his name, whosoever believeth in him shall receive remission of sins. Acts x. 43.

We were reconciled to God by the death of his Son. Rom. v. 10.
Christ died for our sins, according to the Scriptures. 1 Cor. xv. 3.
He hath made him to be sin for us. 2 Cor. v. 21.
Who gave himself for our sins. Gal. i. 4.
Having made peace through the blood of his cross. Col. i. 20.
Christ Jesus came into the world to save sinners. 1 Tim. i. 15.
Without shedding of blood is no remission. Heb. ix. 22.
Christ hath once suffered for sins, the just for the unjust, that he might bring us to God. 1 Pet. iii. 18.
God sent his Son to be the propitiation for our sins. 1 John iv. 10.
To him that washed us from our sins in his blood. Rev. i. 5.
Thou hast redeemed us to God by thy blood. Rev. v. 9.
He was the Lamb slain from the foundation of the world. Rev. xiii. 8.

6. *What assurance has God given us that he will forgive the sins of those who come to him through Jesus Christ, feeling a deep sense of their need of pardon?*

The Lord, forgiving iniquity, and transgression, and sin. Exod. xxxiv. 7. Num. xiv. 18.
Thou, Lord, art good, and ready to forgive. Ps. lxxxvi. 5.
There is forgiveness with thee, etc. Ps. cxxx. 4.
Though your sins be as scarlet, they shall be as snow. Isa. i. 18.
Our God will abundantly pardon. Isa. lv. 7.
If the wicked will turn, his sins shall not be mentioned. Ezek. xviii. 21, 22.
To the Lord our God belong mercy and forgiveness. Dan. ix. 9.
Him hath God exalted to give—forgiveness of sins. Acts v. 31.
He is faithful and just to forgive us our sins. 1 John i. 9.

Do you feel yourselves to be a sinner, exposed to the wrath and under the curse of God? or are you sinning with a high hand, setting at defiance the Majesty of heaven, and saying in your hearts, "God careth not for it?" If the remembrance of your sins be grievous unto you, have you sought the forgiveness of them through Jesus Christ? If not, apply to him now for pardon; for he has said, (Rev. xxii. 17,) "Whosoever will, let him come." He pardoned David, Manasseh, and Peter, and he will also pardon you. He took upon himself your nature—he put himself in your stead—he has satisfied the offended justice of God, by having kept that law

which you have broken; and having suffered the punishment due to your offences, if you will flee to him for refuge, he will say to you, (Matt. ix. 2,) "Thy sins be forgiven thee—the Lord hath put away thy sin." But if you should die with your sins unforgiven, it would have been better for you never to have been born.

Absolution.—He pardoneth and absolveth all those who truly repent.

Litany.—Pray that it may please God to forgive you all your sins, negligences, and ignorances.

11th Sunday after Trinity.—O God, who declarest thy Almighty power chiefly in showing mercy and pity, etc.

CHAPTER XVII.

ON THE CREED, CONTINUED.

On the Resurrection of the Body, and the Life Everlasting.

1. *What are the last two articles of the Creed?*

The resurrection of the body and the life everlasting.

2. *How does man differ from the brutes?*

He has a living soul, which shall exist eternally; while the spirit that animates the brute perishes together with its body.

The resurrection unto eternal life is one of the principles of the doctrine of Christ, (Heb. vi. 2,) and one of the privileges of the members of Christ.

3. *What is death?*

The separation of the soul from the body.

Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Eccl. xii. 7.

4. *What becomes of the bodies of men when they die?*

They are dissolved by corruption, and turned again into dust.

All flesh shall perish together, and man shall turn again unto dust. Job xxxiv. 15.
If our earthly house of this tabernacle were dissolved. 2 Cor. v. 1.

Death is sometimes in the Scriptures called a sleep:—not a sleep of the soul, but a sleep of the body till the last day.

Lest I sleep the sleep of death. Ps. xiii. 3.
Our friend Lazarus sleepeth. John xi. 11.

It is the common lot of all except Enoch, (Gen. v. 24,) and Elijah, (2 Kings ii. 11,) and there is no escaping it.

Dust thou art, and unto dust shalt thou return. Gen. iii. 19.
What man is he that liveth and shall not see death? Ps. lxxxix. 48.
Death passed upon all men, for that all have sinned. Rom. v. 12.
It is appointed unto men once to die. Heb. ix. 27.

5. *What becomes of the souls of men at death?*

They go to a place of happiness or misery, accordingly as they are prepared for the one or the other.

Lazarus and Dives: the rich man was tormented in hell; and Lazarus was carried by angels into Abraham's bosom. Luke xvi. 23.
To-day shalt thou be with me in Paradise. Luke xxiii. 43.
Into thy hands I commend my spirit. Luke xxiii. 46.
Lord Jesus receive my spirit. Acts vii. 59.
I saw under the altar the souls of them that were slain for the word of God, etc., and they cried with a loud voice, saying, How long dost thou not judge and avenge our blood on them that dwell on the earth? Rev. vi. 9, 10.

6. *How long will the bodies of men continue in the grave?*

Till the morning of the resurrection.

The harvest is the end of the world. Matt. xiii. 39.

7. *What is a resurrection?*

The reunion of the soul and body.

The valley was full of bones: and they lived and stood up upon their feet. Ezek. xxxvii. 1, 7, 8, 10.

This is equally as easy to God, as the uniting them together at first.

Why should it be thought a thing incredible with you, that God should raise the dead? Acts xxvi. 8.

8. *Will the same body rise which we now inhabit?—Will there be no alteration in it?*

Our bodies will be the same, but they will experience such a change as will take away from them all tendency to decay, and adapt them for that eternal state of existence, for which we are hereafter destined.

The bodies of the saints will be fitted to bear an exceeding and eternal weight of glory; and those of the wicked to endure unspeakable and everlasting torment.

It is sown a natural body, it is raised a spiritual body. 1 Cor. xv. 44.
We shall all be changed in a moment, in the twinkling of an eye, at the last trump. 1 Cor. xv. 51, 52.
This corruptible must put on incorruption; and this mortal must put on immortality. 1 Cor. xv. 53.
Who shall change our vile body that it may be fashioned like unto his glorious body. Phil. iii. 21.
The dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air. 1 Thess. iv. 16, 17.

The proofs of a general resurrection are many. The prosperity of the wicked and the sufferings of the righteous in the present life afford a strong presumption of it. God, who is just and holy, cannot permit sin to pass with impunity; and rewards have been promised, and punishments threatened to mankind in general; it follows, therefore, that as there cannot be equal retribution here, there must be a resurrection, "in which every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10. Nor is there anything in the fact itself which should render it improbable.

Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit. John xii. 24.
Thou fool, that which thou sowest is not quickened, except it die. 1 Cor. xv. 36.

9. *Was the doctrine of the resurrection of the body plainly taught before Christ came?*

It was intimated in the Old Testament.

[Abraham] accounted that God was able to raise [Isaac] up, even from the dead: from whence also he received him in a figure. Heb. xi. 19.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Job xix. 25, 26.

I shall be satisfied, when I awake, with thy likeness. Ps. xvii. 15.

God will redeem my soul from the power of the grave; for he shall receive me. Ps. xlix. 15.

Thy dead men shall live, together with my dead body shall they arise. Isa. xxvi. 19.

Many that sleep in the dust of the earth shall awake. Dan. xii. 2.

O grave, I will be thy destruction. Hos. xiii. 14.

The Sadducees denied a resurrection: but the Pharisees, and other Jews, firmly believed it.

10. *Give the New Testament proofs.*

Now, that the dead are raised, even Moses showed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living. Matt. xxii. 31. Luke xx. 37, 38.

Jacob had been dead two hundred years, when Moses thus spake.

Thou shalt be recompensed at the resurrection of the just. Luke xiv. 14.

Marvel not at this; for the hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth. John v. 28, 29.

That of all which [the Father] hath given me, I should lose nothing; but should raise it up again. John vi. 39.

They preached through Jesus the resurrection from the dead. Acts iv. 2.

[Paul at Athens] preached unto them Jesus and the resurrection. Acts xvii. 18.

He that raised up Christ from the dead shall also quicken your mortal bodies. Rom. viii. 11.

We shall not all sleep, but we shall all be changed. 1 Cor. xv. 13, 21, 42, 51.

He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. 2 Cor. iv. 14.

11. *Who will be raised on this awful day?*

All men who have ever lived—every individual of the race of Adam, both the holy and the wicked.

Before him shall be gathered all nations. Matt. xxv. 32.

There shall be a resurrection of the dead, both of the just and unjust. Acts xxiv. 15.

We shall all stand before the judgment-seat of Christ. Rom. xiv. 10.

Even so in Christ shall all be made alive. 1 Cor. xv. 22.

We must all appear before the judgment-seat of Christ. 2 Cor. v. 10.
I saw the dead, small and great, stand before God. Rev. xx. 12.
And the sea gave up the dead which were in it. Rev. xx. 13.

Our resurrection will be effected by virtue of the resurrection of Christ.

I am the resurrection and the life. John xi. 25.
By man came also the resurrection of the dead. I Cor. xv. 21.
As in Adam all died, even so in Christ shall all be made alive. 1 Cor. xv. 22.
That we should not trust in ourselves, but in God, which raiseth the dead. 2 Cor. i. 9.

12. *Give the instances of the dead being raised, recorded in Scripture.*

The widow of Sarepta, or Zarephath's child, raised by Elijah. 1 Kings xvii. 22.
The Shunamite's son, raised by Elisha. 2 Kings iv. 35.
The dead man who touched the bones of Elisha. 2 Kings xiii. 21.
Jairus's daughter, raised by our Saviour. Mark v. 42.
The widow of Nain's son, raised by our Saviour. Luke vii. 12.
Lazarus, raised by our Saviour. John xi. 43.
Tabitha, or Dorcas, raised by Peter. Acts ix. 40.
Eutychus, raised by Paul. Acts xx. 9, 12.
The bodies of many of the saints arose at Christ's crucifixion, and appeared in the holy city. Matt. xxvii. 52, 53.

13. *What will be the portion of the righteous?*

They will be raised to everlasting happiness, and become the fellow citizens of angels and saints in heaven.

In thy presence is fullness of joy, and at thy right hand are pleasures forevermore. Ps. xvi. 11.
Some shall awake to everlasting life. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. Dan. xii. 2, 3.
Then shall the righteous shine forth as the sun, in the kingdom of their Father. Matt. xiii. 43.
They shall come forth: they that have done good, unto the resurrection of life. John v. 29.
If so be that we suffer with Christ, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom. viii. 17, 18.
Eye hath not seen, or ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. ii. 9.

He that soweth to the Spirit shall of the Spirit reap life everlasting. Gal. vi. 8.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. 2 Tim. iv. 8.

Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes. Rev. vii. 15–17.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Rev. xxi. 4.

14. *Will all the godly be equally glorified?*

There is reason to think not; but that their blessedness will be apportioned to their different degrees of zeal and holiness. The lowest degree of bliss in heaven will, however, be such, as far to exceed any conceptions we can possibly form.

Then he shall reward every man according to his works. Matt. xvi. 27.

The servant whose pound gained ten pounds was made ruler over ten cities; while he whose pound gained five pounds was made ruler over five cities. Luke xix. 16–19.

In my Father's house are many mansions. John xiv. 2.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. 1 Cor. xv. 41, 42.

15. *What will be the portion of the wicked?*

They will be consigned to everlasting shame and punishment, and will have their dwelling appointed them with devils.

He shall burn up the chaff th unquenchable fire. Matt. iii. 12. Luke iii. 17.

Fear him, which is able to destroy both soul and body in hell. Matt. x. 28.

These shall go away into everlasting punishment. Matt. xxv. 46.

There shall be weeping and gnashing of teeth. Luke xiii. 28.

Father Abraham,—send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. Luke xvi. 24.

(See the whole parable of Dives and Lazarus, verses 19–31.)

And shall come forth; they that have done evil unto the resurrection of damnation. John v. 29.

God will render unto them that obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. Rom. ii. 8, 9.

He that soweth to the flesh shall of the flesh reap corruption. Gal. vi. 8.

Them that know not God, and that obey not the Gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thess. i. 8, 9.

They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. Rev. xiv. 10.

And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night. Rev. xiv. 11.

Cast into the lake of fire and brimstone, and shall be tormented day and night for ever and ever. Rev. xx. 10.

16. *Will there be degrees of misery among the damned?*

Yes:—So Scripture leads us to suppose. But the least degree of it will be dreadful beyond conception.

It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city. Matt. x. 15.

Wo unto thee, Chorazin! Wo unto thee, Bethsaida! it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. Matt. xi. 21, 22.

That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men hath committed much, of him they will ask the more. Luke xii. 47, 48.

How dreadful an idea do these passages of Scripture give us of the state of the wicked after death! Does it not alarm you? Ask yourself.

Who shall dwell with everlasting burnings? Isa. xxxiii. 14.

Remember that the wrath of God will for ever be the wrath to come. 1 Thess. i. 10.

How awful! Is it not—

A fearful thing to fall into the hands of the living God. Heb. x. 31.

Let the terrors of hell alarm you here, lest they torment you hereafter. Death, which will irreversibly decide on which hand of the Judge you are to appear, is not far from you.

In the place where the tree falleth, there it shall be. Eccl. xi. 3.

Death will not alter your character. If you live and die unholy, you will be raised again unholy.

It should be the business of our lives to be making preparation for that great day, by repentance towards God, and faith in our Lord Jesus Christ.

Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. 2 Pet. iii. 12.

Let your mind frequently dwell on these important truths. Follow the example of St. Paul, and be able to say with him,

I (therefore) exercise myself, to have always a conscience void of offence toward God and toward men. Acts xxiv. 16.

As hell is so dreadful a place, seek earnestly to avoid it, and inquire diligently how you may get to heaven. Read your Bible, in which the way is fully revealed, and attend to the instructions of your minister and teachers, who are desirous of explaining it to you. Bless God for the redemption of mankind by Christ; look to Jesus your forerunner; rely on the merits of his death; and follow him as your pattern. Heb. xii. 1, 2.

17. *What does the word Amen mean?*

In means *truly;* and its repetition at the end of the Creed expresses our belief in all the articles contained in it.

When you repeat the Creed, may you ever feel a due

sense of the importance of the truths it contains, and may you always be able to say *Amen* to it from your hearts.

NOTE.

The next question in order in the Catechism is—*What dost thou chiefly learn in these Articles of thy belief?* The answer to it is a Summary of the doctrine of the Trinity, which doctrine will be found fully considered under its several heads in Chapters VIII., X., and XIII.

CHAPTER XVIII.

ON THE LAW OF GOD IN GENERAL, AND OUR OBLIGATION TO OBEY IT.

1. *What is the Ceremonial Law, sometimes called the Law of Moses?*

It is the law concerning sacrifices, offerings, ceremonies, ritual, etc., chiefly found in the books of Exodus and Leviticus.

2. *Is this law still binding?*

No. It ceased upon the crucifixion of Christ. It was all prophetic of Him—symbols and types and figures of his atonement, and of the purification from sin which his death should procure. It was not "destroyed," as our Saviour says, but it was "fulfilled," and so ceased; and any repetition of sacrifice, or of the old ritual, must mean (if it have any meaning), that the atonement for sin is not completed. It is a supplementing or disparaging of the work of Christ, and so, suggestive of false doctrine.

3. *What is the Moral Law?*

It is that concerning the essential principles of right, and duty to God and man, summarily contained in the ten commandments, given by the Almighty from Mount Sinai, and recorded in the twentieth chapter of Exodus.

4. *Has this been abrogated by the coming of Christ, or will it ever be?*

No: as from its very nature it cannot be less obligatory at one time than another, whether in heaven or earth. Angels, saints, and sinners are alike bound by it. Our Lord kept it perfectly, and said that though heaven and earth should pass away, this should never pass away.

5. *This law is spoken of as in two tables. What is the first?*

That which comprises the first four commandments, respecting our duty to God. These are condensed into one by our Lord when he says, THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, and pronounces it the first and great commandment of the law.

6. *What is the second table of the law?*

That which contains the last six commandments, which are condensed by our Lord into this one—THOU SHALT LOVE THY NEIGHBOR AS THYSELF. This, he says, is like unto the first, or, of like authority, and on these two "hang all the law and the prophets." Love is the fulfilling of the law—of all law—for it is the spirit of obedience. Rom. xiii. 10.

The end of the commandment is charity or love. 1 Tim. i. 5.

7. *Can man in his natural state thus love God and keep his commandments?*

No: he must be brought out of his natural state into a state of grace, and obtain strength from above, to do that which he cannot do of himself.

No man can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Matt. vi. 24. Luke xvi. 13.

The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So, then, they that are in the flesh cannot please God. Rom. viii. 7, 8.

The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. 1 Cor. ii. 14.

Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God. 2 Cor. iii. 5.

By nature the children of wrath, even as others. Eph. ii. 3.

8. *Can any man be saved by the works of the law?*

No: the law requires perfect obedience; "This do and thou shalt live;" and no works of ours can be perfect in the sight of God.

All our righteousnesses are as filthy rags. Isa. lxiv. 6.
By the deeds of the law there shall no flesh be justified in his sight. Rom. iii. 20.
A man is not justified by the works of the law, but by the faith of Jesus Christ. If righteousness came by the law, then Christ is dead in vain. Gal. ii. 16-21.
That no man is justified by the law in the sight of God, it is evident; for, the just shall live by faith. Gal. iii. 11.
The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Gal. iii. 22.
By grace are ye saved, through faith. Eph. ii. 8.
Not of works, lest any man should boast. Eph. ii. 9.
Not by works of righteousness which we have done, but according to his mercy he saved us. Tit. iii. 5.
Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. James ii. 10.

The law not only regards outward actions, but reaches to the thoughts and intents of the heart.

Thy commandment is exceeding broad. Ps. cxix. 96.
Whosoever is angry with his brother without a cause, shall be in danger of the judgment. Matt v. 22.
Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Matt. v. 28.
Every idle word that men shall speak, they shall give account thereof in the day of judgment. Matt. xii. 36.
The law is spiritual. Rom. vii. 14.

9. *What then is the use of the law?*

1. It shows us the nature of God. The law, like him, is holy.

The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. Prov. vi. 23.
The law is holy and the commandment holy, and just, and good. Rom. vii. 12.

2. It shows us our state as sinners, by detecting and making known to us our sins.

By the law is the knowledge of sin. Rom. iii. 20.
Where no law is, there is no transgression. Rom. iv. 15.
The law entered that the offence might abound. Rom. v. 20.
I had not known sin, but by the law. Rom. vii. 7.

3. It shows our need of a Saviour.

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. Rom. i. 18.
As many as are of the works of the law, are under the curse. Gal. iii. 10.
The law was our schoolmaster to bring us unto Christ. Gal. iii. 24.

4. It is designed to be the rule of our conduct.

According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, to the right hand nor to the left. Deut. xvii. 11.

5. It is intended to try our love.

If ye love me keep my commandments. John xiv. 15.
He that hath my commandments, and keepeth them, he it is that loveth me. John xiv. 21.

If the love of Christ were always in our hearts, we should not be so continually sinning as we are. If we at all times felt a sense of what he has done and suffered for us, of the misery from which he has saved us, and of the happiness to which he has procured us a title, we should not so often grieve and insult him, by doing what is so offensive to him.

2*d Collect. Evening Prayer.*—Grant that our hearts may be set to obey thy commandments.
Litany.—That it may please thee to give us a heart diligently to live after thy commandments.
4*th Sunday after Easter.*—Grant that thy people may love the thing which thou commandest.
1*st Sunday after Trinity.*—That in keeping thy commandments, we may please thee both in will and deed.
11*th Sunday after Trinity.*—Grant that we, running the way of thy commandments, may obtain thy gracious promises.

CHAPTER XIX.

ON THE FIRST COMMANDMENT.

1. *What is the first Commandment?*

Thou shalt have none other gods but me.

2. *What is necessary in order to keep this command?*

To know who and what God is. This question has been already considered in Chapter VIII.

3. *Where are we to look for this knowledge?*

Search the Scriptures: * * they are they which testify of me. John v. 39. Compare this with 2 Cor. iv. 6 —to give the light of the knowledge of the glory of God in the face of Jesus Christ.

4. *How are we to know him?*

Then shall we know if we follow on to know the Lord. Hos. vi. 3.

5. *How shall we judge whether we know the Lord aright or not?*

And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 1 John ii. 3, 4.

6. *What do we learn from Scripture about the importance of this knowledge?*

And thou, Solomon, my son, know thou the God of thy father, etc. 1 Chron. xxviii. 9.
Acquaint now thyself with him. Job xxii. 21.
Let him that glorieth, glory in this, that he understandeth and knoweth me. Jer. ix. 24.
This is life eternal, that they might know thee, the only true God. John xvii. 3.
Taking vengeance on them that know not God. 2 Thess. i. 8.

7. *How is this Commandment broken?*

In many ways.

1. By covetuousness, which is idolatry. Eph. v. 6.

2. By sensuality.

Whose God is their belly. Phil. iii. 19.
Lovers of pleasure more than lovers of God. 2 Tim. iii. 4.

3. By making idols of children or earthly friends. Worship and serve the creature more than the Creator. Rom. i. 25. Ye cannot serve God and Mammon.

CHAPTER XX.

ON THE SECOND COMMANDMENT.

1. *What is the second Commandment?*

"Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth: Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me and keep my commandments."

2. *Wherein does the second Commandment differ from the first?*

The first is general and comprehensive; the second goes on to specify in the most particular manner, so as to prohibit, not only direct idolatry, but all those things which lead to it or resemble it.

3. *What then does idolatry, which is forbidden in this Commandment, consist in?*

It consists in setting up any object for worship by sacrifices, offerings, prayers or otherwise, whether these be natural objects, such as the sun or moon (which are worshiped in some countries), or manufactured idols, such as are commonly worshiped by the heathen, or

images of Christ, or of dead persons, such as are worshipped by Roman Catholics, though, as their teachers say, with an inferior kind of worship.

4. *What are some of the other passages of Scripture which prohibit idolatry?*

Ye shall make you no idols, nor graven image. Lev. xxvi. 1.
Ye saw no manner of similitude, etc., lest thou shouldst be driven to worship them. Deut. iv. 15–19; 23-25.
Cursed be the man that maketh any graven or molten image. Deut. xxvii. 15.
To whom will ye liken God? Isa. xl. 18; xlvi. 5–8.
My glory will I not give to another, neither my praise to graven images. Isa. xlii. 8, 17.
We ought not to think that the Godhead is like unto gold or silver, graven by man's device. Acts xvii. 29.
They changed the glory of the incorruptible God into an image made like unto birds and beasts, etc. Rom. i. 23.

The worship of saints and angels as mediators, robs Christ of his glory; for there is but one mediator between God and men, the man Christ Jesus. 1 Tim. ii. 5.

Let no man beguile you of your reward in a voluntary humility and worshipping of angels. Col. ii. 18, 23.
If any worship the beast and his image, he shall drink of the wine of the wrath of God. Rev. xiv. 9, 10.

The only instance of praying to saints recorded in Scripture is that in the parable of the rich man and Lazarus, and this was by a lost spirit, and without success.

Roman Catholics omit the second commandment in many of their Catechisms, etc., and it is impossible to reconcile it with their worship of images and adoration of saints.* He is an idolater that prays to any saint or

* Roman Catholics consider the *second* commandment as only a part of the first, and in *many* Catechisms for popular use it is omitted under the pretext that a *general* view of each commandment is sufficient for children, and that the *first* exhibits the essential part of both. The temptation to this method of taking away from the commandments of God, arises obviously from the extensive prevalence of *image worship* in the Church of Rome, which is rebuked by the second commandment. In order to complete the number of *ten* commandments, which is reduced to *nine* by this blending of the first and second, the tenth commandment is made into two. "They might as well," Secker remarks, "have divided it into six or seven." The Scriptures divide

angel; for by so doing he gives them the honor due to God alone.

5. *What does this Commandment require?*

1. It commands us "*to worship*" God in spirit and truth, with such holy dispositions as are produced by his Spirit, trusting in the merits and mediation of our Saviour Jesus Christ.

Worship the Lord in the beauty of holiness. 1 Chron. xvi. 29. Ps. xxix. 2.
Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. iv. 10.
The true worshippers shall worship the Father in spirit and in truth. John iv. 23, 24.

We have an example of an acceptable worshipper in

The woman of Canaan. Matt. xv. 25.
Hannah. 1 Sam. i. 9, 19. Simeon. Luke ii. 25. Cornelius. Acts x. 1, 2.

Strive to imitate their fervency, and whenever you draw near to worship him, endeavor to feel his presence, for (Ps. cxxxix.) he sees and knows every thing. Try to get a sense of the greatness and number of your wants, and of the power and grace of Christ. Having thus suitable thoughts of God, worship him sincerely, with the most fervent affections, and profound reverence of his infinite majesty.

Everything relating to the outward worship of God is implied; and we ought to make use of the most decent attitudes, both in public and private worship.

Jesus kneeled down and prayed, etc. Luke xxii. 41.
Stephen kneeled down, and cried, etc. Acts vii. 60.

6. *What does this Commandment further require of us?*

2. "To give him thanks."

the law into ten commandments, (Exod. xxxiv. 28. Deut. iv. 13; x. 4;) and the nature of the subjects to which they refer seems obviously to point out the proper division. The difference in this respect, although important, is not of so much importance as *the use* which is made of this arrangement of the Church of Rome, in preventing a due sense of the obligation of the second commandment.

Be thankful unto him. Ps. c. 4.
Giving thanks always for all things. Eph. v. 20.
By prayer and supplication, with thanksgiving, etc. Phil. iv. 6.
And be ye thankful. Col. iii. 15.
Offer the sacrifice of praise to God continually. Heb. xiii. 15.

Bless God for your "creation, preservation, and all the blessings of this life; but above all, for his inestimable love in the redemption of the world by our Lord Jesus Christ;" and "show forth his praise not only with your lips, but in your lives."

3. "To call upon him."

Call ye upon him while he is near. Isa. lv. 6.
O sleeper, arise, call upon thy God. Jon. i. 6.
Praying always with all prayer, etc. Eph. vi. 18.

A great many promises that our prayers shall be heard are contained in the Scriptures.

Then shalt thou call, and the Lord shall answer. Isa. lviii. 9.
Call unto me, and I will answer thee. Jer. xxxiii. 3.
Ask, and it shall be given you. Matt. vii. 7.
Whosoever shall call upon the name of the Lord shall be saved. Rom. x. 13.

Adopt David's determination.

I will call upon him as long as I live. Ps. cxvi. 2.

4. "To honor his holy word."

Thou hast magnified thy word above all thy name. Ps. cxxxviii. 2.
Thy word is truth. John xvii. 17.

7. *How are we to honor God's holy word?*

By hearing it.

I will hear what God the Lord will speak. Ps. lxxxv. 8.

By reading it.

Search the Scriptures. John v. 39.

By meditating on it.

That I might meditate in thy word. Ps. cxix. 148.

5. "To serve him truly all the days of our life."

Serve him in sincerity and in truth—as for me and my house we will serve the Lord. Josh xxiv. 14, 15.
Serve him with a perfect heart, and with a willing mind. 1 Chron. xxviii. 9.
If any man serve me, him will my Father honor. John xii. 26.
His servants shall serve him. Rev. xxii. 3.

8. *How is this Commandment enforced?*

1. God reminds us of his sovereignty—"*I the Lord.*"

The Lord is a great King above all gods. Ps. xcv. 2, 3.

2. He mentions his right over us—"*Thy* God."

He is our God; and we are the people of his pasture. Ps. xcv. 6, 7.

3. He professes himself "*a jealous God;*" and as he will not give, neither will he suffer us to give, his praise to images.

The Lord, whose name is Jealous, is a jealous God. Exod. xxxiv. 14. Deut. iv. 24.

If we have stretched out our hands to a strange God, shall not God search this out? Ps. xliv. 20, 21.

God declares that he so hates idolatry, that he not only *visits this sin* on those that commit it, but upon *their children to the third and fourth generation*, by sending them poverty, and sickness, and other afflictions. And this is perfectly consistent with his justice: for as children are partakers of the temporal blessings which God frequently bestows on parents for their obedience to his commandments; it is but right that they should also be made to share in those temporal privations and afflictions which the disobedience of their parents has brought upon them. But God will by no means visit children with eternal punishment for any sins of their parents. Indeed, such corrections may eventually be blessings, by reminding them continually of the sins of their forefathers, and leading them to forsake them.

5. He declares that he has abundant mercy in store for them that worship him in sincerity and truth; even *mercy for thousands in them that love him and keep his commandments.*

The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness upon children's children. Ps. ciii. 17.

If ye love me, keep my commandments. John xiv. 15.

Keep this commandment by *worshipping* God in the way he has appointed, both in public and in private, *giving him* hearty and unfeigned *thanks* for all his mercies to you, spiritual and temporal; and *calling upon him* continually and fervently for all things that are

necessary both for your souls and bodies. Remember, also, to *honor his holy word* by listening attentively when it is read and explained at Church, and by your teachers; and by searching the Scriptures, and by meditating on them daily in private. Remember that mere formal devotion will avail you nothing with God, who is a Spirit, and must be worshipped in spirit and in truth. Give yourselves up to him, therefore, with sincerity of heart, "*serving him truly all the days of your life.*"

13*th Sunday after Trinity.*—Grant that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises.

CHAPTER XXI.

ON THE THIRD COMMANDMENT.

1. *What is the third Commandment?*

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

2. *What is meant by the name of God?*

Not only any of the titles given to God in the Scriptures, but whatever describes his nature and perfections.

That thou mayest fear this glorious and fearful name, The Lord thy God. Deut. xxviii. 58.
Blessed be thy glorious name. Neh. ix. 5.
Give unto the Lord the glory due unto his name. Ps. xxix. 2.
Blessed be his glorious name for ever. Ps. lxxii. 19.
Not unto us, O Lord, but unto thy name give glory. Ps. cxv. 1.
And that repentance and remission of sins should be preached in his name. Luke xxiv. 47.
To them gave he power to become the sons of God, even to them that believe on his name. John i. 12.

3. *What is forbidden by this Commandment?*

1. All irreverent use of the sacred name of God.

Holy and reverend is his name. Ps. cxi. 9.
Thine enemies take thy name in vain. Ps. cxxxix. 20.

Some persons foolishly suppose, that by using other names in their oaths and exclamations, instead of God's, they avoid breaking this commandment. But this is a vain supposition. Swearing by them that are no gods is worse than swearing by God.

Make no mention of the name of other gods, neither let it be heard out of thy mouth. Exod. xxiii. 13.
Let your communication be, yea, yea; nay, nay; for whatsoever is more than these cometh of evil, (or of the evil one.) Matt. v. 37.

2. Blasphemy or speaking evil of God.

He that blasphemeth the name of the Lord shall surely be put to death. Lev. xxiv. 16.
Out of the heart proceed blasphemies. Matt. xv. 19. Mark vii. 22.
Now ye also put off blasphemy out of your mouths. Col. iii. 8.

Blasphemy is the language of damned spirits. Rev. xvi. 9, 11, 21.

We are not only to avoid blaspheming ourselves, but many cautions are contained in the Bible against giving others occasion to blaspheme.

3. Perjury, which is the capital transgression of the third commandment. This sin consists in appealing to the omniscient God for the truth of what a person asserts when he knows it to be false.

Ye shall not swear by my name falsely. Lev. xix. 12.
I will be a swift witness against false swearers. Mal. iii. 5.

4. Rash swearing, and profane swearing.

Because of swearing the land mourneth. Jer. xxiii. 10.
Swear not at all: neither by heaven; for it is God's throne; nor by the earth; for it is his footstool. Matt. v. 34–37.
Above all things, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea; and your nay, nay; lest ye fall into condemnation. James v. 12.

It is shocking to think of the awful frequency of this sin. We can scarcely pass along the streets without hearing it committed: and yet its folly is so evident,

that we may well wonder how any but a madman can be addicted to it. Those who are guilty of it, pray, in effect, that they may be deprived of eternal happiness, and plunged into eternal misery.

5. Cursing; which consists in calling down mischief upon a person, or wishing evil to him.

It is mentioned by the Apostle Paul as a proof of an unconverted state.

Whose mouth is full of cursing and bitterness. Rom. iii. 14.
Him that hath cursed, the congregation shall stone him. Lev. xxiv. 14.
As he loved cursing, so let it come unto him. Ps. cix. 17.
Bless them that curse you: do good to them that hate you; and pray for them that despitefully use you and persecute you. Matt. v. 44. Luke vi. 28.

4. *What is further forbidden by this Commandment?*

6. Want of reverence in our devotions, and attendance upon religious ordinances, saying prayers and reading the Scriptures without attention and a solemn sense of what we are doing.

Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God. Eccl. v. 2.
For as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, etc. Therefore—the wisdom of their wise men shall perish. Isa. xxix. 13, 14. Matt. xv. 8.

We are taught to pray "Hallowed be thy name;" we should therefore endeavor always to approach and think of God with the utmost reverence.

7. All rash and unlawful vows, like that of the Jews, who bound themselves under a curse to kill Paul. Acts xxiii. 12, 14.

These various methods of breaking this commandment are so common, that it is to be feared many make the practice of others an excuse for their own misconduct. But the commonness of the offence does not make it less heinous, nor can the multitude of transgressors prevent the terrible vengeance of God from overtaking them. There were few in the old world that belonged to God, yet the sinners were punished, notwithstanding their numbers—the flood swept them all away.

5. *Are all oaths then forbidden?*

No: on solemn and just occasions, we may appeal to God for the truth of what we say.

Art. 39. "As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his apostle; so we judge that Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth."

The following are appealed to as examples in Scripture equivalent to a judicial oath:

I call God for a record upon my soul. 2 Cor. i. 23.
The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. 2 Cor. xi. 31.
God is my record, how greatly I long after you all. Phil. i. 8.
For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Heb. vi. 16.

6. *In view of the levity and irreverence with which oaths are taken, would not the judicial affirmation be better form?*

7. *What is required in this Commandment?*

An awful reverence, and holy fear, whenever we speak of,

1. The name of God.

Give unto the Lord the glory due unto his name. Ps. xxix. 2; xcvi, 8.

2. The attributes of God.

And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, etc. And Moses bowed his head towards the earth, and worshipped. Exod. xxxiv. 6–8.

3. The ordinances of God.

I will be sanctified in them that come nigh me. Lev. x. 3.
God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. Ps. lxxxix. 7.

4. The word of God.

My heart standeth in awe of thy word. Ps. cxix. 161.
Thou hast magnified thy word above all thy name. Ps. cxxxviii. 2.
The word of our God shall stand for ever. Isa. xl. 8.
To him will I look, that trembleth at my word. Isa. lxvi. 2.

8. *What is the sanction of this Commandment?*

The Lord will not hold him guiltless that taketh his name in vain.

It is a terrible thing to stand unpardoned before an angry God. Well might David say, "Blessed is the man to whom the Lord will not impute sin." But

He will by no means clear the guilty. Exod. xxxiv. 20.

The sentence may be prevented by timely repentance; but we cannot hope to escape, if we are determined to continue our sinful practices. Delay is no security. Divine vengeance may slumber, but will fall on the transgressor at last.

9. *Wherein does the sinfulness of this sin appear?*

An habitual irreverent use of God's name shows a person to be totally destitute of that holy fear and reverential love which is the essence of true religion.

Beware, then, how you follow the example of those who break this commandment. Don't say you do it in sport. He who made you, who gave his Son for you, and who can destroy both soul and body in hell,—cannot surely be a subject of sport.

Remember, also, that such expressions as "O Lord," "Good God," "O Christ," "God bless me," "Lord have mercy upon me," etc., are all forms of prayer, and that to make use of them is the same as saying, "O thou Being, most mighty, holy, wise, and glorious!" Surely the thought of addressing such a Being should impress us with solemnity. "Bless me!" is praying for mercy: and is the mercy of God a subject to be trifled with? Are the words in which we ask it, to be upon our lips on every trivial occasion? The devils can tell what mercy is, and if they might dare to ask for it, they would not do it in a trifling way. What if God should withhold his blessing, as a punishment for your irreverence! Some leave out the word God, and say, "Bless my heart or soul," "Mercy on my soul," which is not any better.

The swearer who calls out for damnation will no doubt receive the answer to his prayer, if he die without repentance; and a person who profanes God's name in

common conversation, in the manner above mentioned, is scarcely guilty of a less crime. Neither is in earnest, but both will find that God is in earnest. One prays for damnation in a blasphemous, and the other for mercy in an irreverent manner, and both are guilty of taking God's name in vain.

Nor do we comply with all the requirements of this commandment, when we merely avoid these open and glaring offences against it, which so many are guilty of. Take heed lest you suffer your thoughts to wander, or lest you in any respect behave irreverently, when you come into the presence of God, in public or in private. And do not read his holy word as you would other books, in a careless manner; but whenever you open it, or whenever you listen to it, implore the assistance of his Holy Spirit to help you to understand it, and lead you to profit by it. Remember him, also, when you look upon his works, or think upon his providence. In short, let an habitual sense of his presence dwell upon your mind, and let his fear be always before your eyes.

2d Sunday after Trinity.—Make us to have a perpetual fear and love of thy holy name.

CHAPTER XXII.

ON THE FOURTH COMMANDMENT.

1. *What is the fourth Commandment?*

"Remember that thou keep holy the Sabbath-day; six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the

seventh day; wherefore the Lord blessed the seventh day, and hallowed it."

2. *What is meant by the* Sabbath-day?

A day of rest. *Sabbath* means *rest.*

The seventh day shall be a Sabbath of rest to the Lord. Exod. xxxv. 2.
Ye shall do no work in that same day. Lev. xxiii. 23–36.
And rested the Sabbath-day according to the commandment. Luke xxiii. 56.

3. *What do you mean by the Lord's* hallowing it?

That he has set it apart to be kept holy for the purpose of divine worship.

Ye shall keep the Sabbath; for it is holy unto you. Exod. xxxi. 14.
It shall be a holy convocation unto you. Lev. xxii. 36.
Blessed is the man that keepeth the Sabbath from polluting it. Isa. lvi. 2.
If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Then shalt thou delight thyself in the Lord, etc. Isa. lviii. 13, 14.

4. *What part of our time are we commanded thus to keep holy?*

One day in seven.

5. *On what day was the Jewish Sabbath kept?*

On the seventh day of the week, because on that day God rested or ceased from the works of creation.

God blessed the seventh day, and sanctified it; because that in it he had rested from all his work. Gen ii. 3.

Hence it is reasonable to suppose that this precept was delivered to Adam; for we find in Exod. xvi. 23–26, directions for the observance of the day, before the law of the two tables was given.

6. *On what day do Christians keep the Sabbath?*

On the first day of the week, called the Lord's day, because on that day the Saviour rose from the dead. "The first day of the week, being the day of his resurrection, was appointed, in thankful remembrance of it, for the time of public worship amongst Christians, and

therefore is called by St. John 'the Lord's day;' though in common language it be more usually called Sunday.

Now when Jesus was risen very early the first day of the week. Mark xvi. 1, 2, 9.
Now upon the first day of the week, etc. Luke xxiv. 1-8. John xx. 1.
I was in the Spirit on the Lord's day. Rev. i. 10.

7. *What authority have Christians for observing the first day of the week as their Sabbath?*

They have the example of the apostles.

The same day, being the first day of the week, etc. John xx. 19.
Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. Acts xx. 7.
Upon the first day of the week, let every one of you lay by him in store, etc. 1 Cor. xvi. 2.

8. *In what manner was the Sabbath-day directed to be kept holy by the Jews?*

Whosoever doeth any work therein shall be cut off. Exod. xxxi. 14.
They were not to gather in harvest on that day. Exod. xxxiv. 21.
They were not to buy nor sell. Neh. x. 31.
They were not to tread wine-presses, nor to bring any burden into Jerusalem. Neh. xiii. 15.

9. *In what manner should we keep holy the Sabbath-day?*

We must not only cease from all worldly business, and abstain from indulging worldly thoughts, and engaging in worldly amusements; but we must devote the day to acts of private and public worship. We should be engaged in prayer to God in private, as well as in our families and in public; in attentively reading and hearing his word; and in singing his praises, "making melody unto him in our hearts."

Our Lord's custom was to go into the synagogue on the Sabbath-day. Luke iv. 16.
Paul and Silas went out of Philippi on the Sabbath, to a place where prayer was wont to be made. Acts xvi. 13.
Paul reasoned in the synagogue every Sabbath. Acts xviii. 4.

We must not trifle in the house of God, but remember that "we meet together to render thanks to Almighty God for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his

most holy word, and to ask those things which are requisite and necessary as well for the body as the soul."

Many persons buy and sell, or settle their accounts, and write letters on common subjects, on this sacred day; others spend it in travelling or feasting; and others walk, or loiter, or engage in trifling occupations, rising later, and retiring to rest earlier, than on any other days; as if it were a weariness unto them. Mal. i. 13. These are all so many ways of breaking the Sabbath, and are exceedingly displeasing to God, who considers such conduct as a gross insult offered to himself.

When will the Sabbath be gone? Amos viii. 5.
Pray that your flight be not on the Sabbath-day. Matt. xxiv. 20.

10. *May no other works but those of piety be done on the Sabbath?*

Yes: works of necessity and of charity. But we must be careful to know that they are really such. Those are not works of necessity which will admit of being done at another time; and it is only such works of charity as cannot be deferred, or which have an immediate reference to our religious duties, which are lawful.

If a sheep fall into a pit on the Sabbath-day, etc., wherefore it is lawful to do well on the Sabbath-days. Matt. xii. 11, 12. Mark iii. 4.
Jesus healed the infirm woman on the Sabbath. Luke xiii. 14.
Which of you shall have an ass or an ox fall into a pit, and will not pull him out. Luke xiv. 5.
Jesus healed the impotent man on the Sabbath. John v. 8, 9.

We must not only keep holy the Lord's day ourselves, but take care, as far as we can, that all belonging to us do the same.

That thine ox and thine ass may rest, and the son of thy handmaid, and the stranger may be refreshed. Exod. xxiii. 12.
Ye shall rejoice, ye and your household. Deut. v. 14; xii. 7.
As for me and my house, we will serve the Lord. Josh. xxiv. 15.

11. *In what light will the true Christian consider the Sabbath?*

It will be his delight; for he loves the house and wor-

ship of God, and he considers this day of rest is a figure of the eternal rest that remaineth for the people of God

A day in thy courts is better than a thousand. Ps. lxxxiv. 1, 2, 10.
This is the day which the Lord hath made; we will rejoice and be glad in it. Ps. cxviii. 24.
I was glad when they said unto me, Let us go into the house of the Lord. Ps. cxxii. 1.
There remaineth a rest for the people of God. Heb. iv. 9.

Pray for and expect a blessing on this day; for though the Christian endeavors to serve God truly all his days, yet on this day his service is more especially delightful to him.

Consider what a blessing is the institution of the Sabbath. If it were not for this day, religion would soon disappear, and all its ordinances be neglected. Duties which men are at liberty to discharge when they please soon come to be utterly neglected. The very people who complain of want of time to attend to the concerns of eternity on other days, grudge giving the Sabbath to this purpose Is the care of the soul, then, so trifling, that one day in seven is too much to devote to it? God has allotted us a sufficient portion of time for all our worldly business, without interfering with his own day. "Six days shalt thou labor and do all that thou hast to do."

Sabbath-breaking is a very hardening sin: it frequently leads young persons to keep bad company, and prepares the way to the commission of all sorts of crimes. Many persons whose offences has brought upon them the punishment of death, have attributed their dreadful end to Sabbath-breaking! Beware how you suffer yourselves to be drawn into so dangerous a course!

May the Lord of the Sabbath keep us from incurring that punishment with which he visits those who profane it, and teach us to call and feel it a delight.

Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath-day? Did not our fathers thus, and did not God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel, by profaning the Sabbath. Neh. xiii. 17, 18.

NOTE.

ON THE CHANGE OF THE DAY OF REST, BY DR. ISAAC MILNER.

"The Jews could never have determined from the fourth commandment on what day their first Sabbath was to be kept. It says, Six days shalt thou labor, and on the seventh thou shalt rest; which implies no more than that, after six days' labor, the seventh was to be a day of rest, and to be kept holy. Therefore I maintain, that in the sense of the fourth commandment, the Christian Sabbath is as much the seventh day as the Jewish Sabbath was the seventh day. It is kept after six days' labor, as that was: and it is the seventh day, reckoning from the beginning of our first working day, as well as their Sabbath was the seventh day, reckoning from the beginning of their first working day.

"Moreover, the reason given in the fourth commandment why there should be six working days and then a resting day, is a reason which remains in full force under the Christian dispensation; namely, because God himself set the example of working six days in the creation of the world, and then resting on the seventh day. It is in the proportion of our time—namely, one part out of seven—dedicated to rest and to sacred purposes, in which the essence of the commandment consists: the day when we begin to compute, abstractedly considered, is of very little consequence. There may, indeed, be circumstances sufficient for the determination of the commencement of the Sabbath-day; nor can anything be conceived more satisfactory than the account I have just given of the commencement of the Jewish Sabbath, at its revival, on account of the passage of the Israelites through the Red sea. They adhered to the divine original institution of six days of labor and one of rest; and on their first day of rest they commemorated their deliverance from slavery. The real day being lost, in all probability, it must then have undergone a change. The shadow was of no moment, when the substance was preserved.

"The very same things may be said of the Christian Sabbath: The real day of the week, reckoning from the creation, had long been utterly unknown, and was probably irrecoverably lost; and it was changed again for reasons worthy of being engraved on the heart of every grateful, rejoicing Christian—namely, the resurrection of our Lord from the dead—his victory and triumph over death and sin, and his rising again for our justification. But never forget, that no change whatever was made in the principle on which the original commandment rested; which commandment, by its appointment, was divine, substantial, reasonable, and important in its very essence, and evidently founded on the relation in which man, as a dependent creature, stood to his Maker and Benefactor from the first moment of his existence."

CHAPTER XXIII.

ON THE FIFTH COMMANDMENT.

The first four commandments, which we have already considered, make up the first table, and instruct us in our duty towards God. We now come to those contained in the second table, which teach us what is our duty towards our neighbor. Genuine piety is the surest spring of kind, dutiful, and benevolent feelings and actions towards our fellow creatures; and the performance of relative duties is the best trial of true godliness.

That he who loveth God, love his brother also. 1 John iv. 21.

1. *How many Commandments belong to the second table?*

The last six.

2. *What in general is your duty towards your neighbor?*

"To love him as myself, and to do to all men as I would they should do unto me."

Thou shalt love thy neighbor as thyself. Lev. xix. 18. Matt. xxii. 39.

All things whatsoever ye would that men should do to you, do ye even so to them. Matt. vii. 12.

3. *What is the fifth Commandment?*

Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Surely we owe the utmost affection and attention to our parents, whom God has, by natural relationship, placed so immediately over us.

4. *What does this Commandment imply?*

It includes the duty which we owe not only to our parents, but to all our superiors.

1. "To love, honor, and succor my father and mother."

He that smiteth or curseth his father, or his mother, shall surely be put to death. Exod. xxi. 15, 17.

Ye shall fear every man his father and his mother. Lev. xix. 3.

If a man have a stubborn and rebellious son, which will not obey the voice of his father or his mother, all the men of his city shall stone him with stones that he die. Deut. xxi. 18-21.

Cursed be he that setteth light by father or mother. Deut. xxvii. 16.

Hearken unto thy father that begat thee, and despise not thy mother when she is old, etc. Prov. xxiii. 22-25.

God commanded, saying, Honor thy father and mother. Matt. xv. 4-6. Mark vii. 10, 12.

Honor thy father and thy mother. Matt. xix. 19. Luke xviii. 20.

Honor thy father and mother, which is the first commandment with promise. Eph. vi. 1, 2.

Children, obey your parents in all things; for this is well pleasing unto the Lord. Col. iii. 20.

5. *How are you to discharge your duty in this respect?*

1. By obeying their commands.
2. By attending to their instructions.
3. By submitting to their correction.
4. By endeavoring to promote their comfort and welfare.

Scripture furnishes us with some striking proofs of filial affection, as well as with several base instances of unkindness and disobedience to parents, and the signal punishment by which God showed his hatred of such conduct.

A curse was pronounced on Ham for exposing his father's weakness, and a blessing on Shem and Japheth, because they refused to join in the contempt he showed. Gen. ix. 22-25.

King Solomon's respectful conduct to his mother. 1 Kings ii. 19.

A promise to the Rechabites for their obedience to their father. Jer. xxxv. 17-19.

Jesus came to Nazareth, and was subject to his parents. Luke ii. 51.

The affectionate attention of Jesus to his mother, while nailed upon the cross. John xix. 26, 27.

1. Disobedience to parents is mentioned by St. Paul as one of the worst instances of depravity.

In the last days perilous times shall come. For men shall be disobedient to parents, etc. 2 Tim. iii. 1, 2.

2. We are to honor and obey the civil authority, by living quietly in obedience to the laws, and paying pro-

per respect to rulers, magistrates, and other persons by whom this authority is exercised.

According to the sentence of the law, thou shalt do. Deut. xvii. 11.
Jesus said, Render unto Cesar, the things which are Cesar's, Matt. xxii. 21. Mark xii. 17.
Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.
Render, therefore, tribute to whom tribute is due; honor to whom honor. Rom. xiii. 7.
I exhort that prayers be made for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 1 Tim. ii. 1, 2.
Put them in mind to be subject to principalities and powers, to obey magistrates. Tit. iii. 1.
Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme; or unto governors, as unto them that are sent by him, etc. For so is the will of God. 1 Pet. ii. 13–15.

3. "To submit myself to all my governors, teachers, spiritual pastors," i. e., ministers of God's word and ordinances.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 1 Cor. iv. 1.
Receive him (Epaphroditus) therefore in the Lord with all gladness: and hold such in reputation. Phil. ii. 29.
Know them which labor among you and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake. 1 Thess. v. 12, 13.
Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. 1 Tim. v. 17.
Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy. Heb. xiii. 7, 17.
He therefore that despiseth, despiseth not man, but God. 1 Thess. iv. 8. And our Lord says,
He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. Luke x. 16.

4. We are to submit ourselves to our "masters."

Servants owe very important duties to their masters; and every one who has an opportunity of choosing whom he will serve, should prefer such a one as fears God, and will be willing to promote the salvation of the souls of those who obey him. It is hard work to keep religion alive, even with the greatest helps; and it is more es-

pecially hard, to swim against the stream of example and authority. But, however wicked and however harsh a master may be, it is a servant's duty to obey him in all things lawful, endeavoring to overcome his unkindness by meekness, patience, and respectful attention, and to give him a good opinion of religion by the propriety of his own behaviour under the greatest provocation.

Servants, be obedient to them that are your masters—in singleness of your heart, as unto Christ. Eph. vi. 5, 6.
Not with eye-service, as men-pleasers;—and whatsoever ye do, do it heartily, as to the Lord, and not unto men. Col. iii. 22, 23.
Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity. Tit. ii. 9, 10.
Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. 1 Pet. ii. 18.

5. "To order myself lowly and reverently to all my betters."

Young persons ought to respect and honor the elder, and those in lower stations should behave respectfully to their superiors, not envying their apparent advantages, but considering, that in every state of life, there are inconveniences unknown to others.

Thou shalt rise up before the hoary head, and honor the face of the old man. Lev. xix. 32.
Ye younger, submit yourselves unto the elder. 1 Pet. v. 5.

This commandment also includes the duty of superiors to inferiors, and parents are to discharge the duties they owe to their children, viz.:

1. To bring them up carefully and religiously.

Train up a child in the way he should go. Prov. xxii. 6.
Bring them up in the nurture and admonition of the Lord. Eph. vi. 4.

2. To encourage them when they do well.

Fathers, provoke not your children to anger, lest they be discouraged. Col. iii. 21.

3. To correct them when they do amiss.

Chasten thy son while there is hope. Prov. xix. 18.

4. To treat them with gentleness and love.

Like as a father pitieth his children. Ps. ciii. 13.

I will spare them, as a man spareth his own son that serveth him. Mal. iii. 17.

6. *If your parents do not discharge their duty to you, are you therefore at liberty to neglect your duty to them?*

Certainly not.

7. *What is the promise made to those who keep this Commandment?*

That thy days may be long in the land, which the Lord thy God giveth thee.

Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth. Eph. vi. 2, 3.

It applies to the land of Canaan, and of course could be fulfilled literally in the case of the Jews only. Yet it marks the Lord's approbation of the conduct required by this commandment; for length of days was considered by the Israelites as the chief blessing.

We see, also, that government and subordination is God's ordinance. A proud, seditious conduct leads to contention and every evil work. People should not listen to men who rail against those in authority, and endeavor to set the hearts of subjects against their governors. Seditious persons are generally those who are restrained by no fear of God,—atheists and blasphemers, to whom religion is as hateful, as are just laws and good government.

You should especially love and respect your spiritual pastors and teachers, who watch over your souls, as those that must give an account, and not grieve them by negligence or contempt of their instructions. You should also serve your masters and employers faithfully, not with eye-service only, but from the heart; obeying their orders diligently and cheerfully, not purloining, nor loitering away your time, but showing all good fidelity. Above all, you should love, honor, and succor your parents, and not give them the slightest reason to complain of your conduct towards them. It has frequently been remarked, that undutiful children seldom prosper

in this world, and their punishment will be among the severest that can be inflicted in the next. See, then, that you do not incur the curse denounced against such unnatural conduct. Misconduct on the part of your parents will be no excuse for your unkind treatment of them. You are to bear with their infirmities, and to pray for, and endeavor to reclaim them from their sins: not to quarrel with them, neglect them, or forsake them. Show by your observance of this commandment, that you love God with all your heart, and mind, and soul, and strength, and your neighbor as yourself. So shall you be adopted as a child of God, and become an inheritor of the kingdom of heaven.

CHAPTER XXIV.

ON THE SIXTH COMMANDMENT.

1. *What is the sixth Commandment?*

Thou shalt do no murder.

2. *What is murder?*

Taking away the life of another WILFULLY and UNLAWFULLY.

It was an affront to God, being an attack on man, who was made in the image of God. Gen. ix. 6.

Cain rose up against Abel his brother, and slew him: and God said, The voice of thy brother's blood crieth unto me from the ground; and now art thou cursed from the earth, etc. Gen. iv. 8-11.

3. *What is killing a person wilfully in sudden anger, but not with premeditation, called?*

It is called *manslaughter*, which is a very great crime, but not equal to murder.

If he thrust him suddenly without enmity, without laying of wait—that he die, and was not his enemy, neither sought his harm—the congregation shall deliver the

slayer out of the hand of the revenger of blood, and restore him to the city of his refuge, whither he was fled. Num. xxxv. 22-28.

4. *Why do you say* wilfully?

Because to kill another by accident, and without design, is not murder.

When a man goeth to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor that he die, he shall flee unto one of those cities and live;—inasmuch as he hated him not in time past. Deut. xix. 4-6.

5. *Why do you say* unlawfully?

1. Because if a man slay another in his own defence, or in that of another person, or in protection of his own, or another person's property, he is not therefore a murderer. But it must be observed, that we ought to be very cautious how we deprive a fellow creature of life, when our own, or that of others, is not absolutely in danger.

If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. Exod. xxii. 2.

2. If a soldier kill a man while fighting the battles of his country, he is not therefore a murderer; as we do not find the profession of a soldier considered unlawful in Scripture.

The soldiers said, And what shall we do? And he said unto them, Do violence to no man; and be content with your wages. Luke iii. 14.

Jesus said of the centurion, I have not found so great faith, no not in Israel. Luke vii. 8, 9.

Cornelius, a centurion of the Italian band, was a devout man, and one that feared God, with all his house, and prayed to God alway. Acts x. 1, 2.

6. *But can so many be killed in war without the guilt of murder resting fearfully upon those who are its authors?*

3. If a judge, in the discharge of his office, passes sentence of death upon a man, he is not therefore a murderer.

Whoso sheddeth man's blood, by man shall his blood be shed. Gen. ix. 6.

Whoso killeth any person, the murderer shall be put to death; ye shall take no satisfaction for the life of a mur-

derer, which is guilty of death; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Num. xxxv. 30-33.

7. *Are there any other methods of breaking this commandment, besides the act of taking away a man's life in the ways above mentioned?*

Yes, by *suicide*, or killing one's self, as did Saul and his armor-bearer, 1 Sam. xxxi. 4; Ahithophel, 2 Sam. xvii. 23; and Judas, Matt. xxvii. 5. We have no right to destroy that life which God has given us for his glory.

By *duelling*, i. e., two persons fighting with such weapons as may cause death to either of them.

By assisting others to take away a man's life; or by allowing or advising them to do it.

David slew Uriah with the sword of the children of Ammon. 2 Sam. xii. 9.
Ahab was charged with killing Naboth, because he permitted Jezebel to do it. 1 Kings xxi. 8. 19.
The chief priests and scribes sought how they might kill Jesus. Luke xxii. 2.
And Pilate gave sentence that it should be as they required. Luke xxiii. 24.

An attempt to murder, though the deed be not accomplished, is a breach of this commandment, and is punishable by the laws. Nay, the very intent to commit this dreadful crime, though no steps be taken in furtherance of it, makes us guilty in the sight of God, and if unrepented of, will expose us to the vengeance with which he threatens all murderers.

8. *How does our Lord show us that this commandment may be broken in our hearts?*

He teaches us, in his sermon on the mount, that he who is *angry with his brother without a cause*, is guilty of this sin.

Whosoever is angry with his brother without a cause, shall be in danger of the judgment. Matt. v. 21, 22.
Whosoever hateth his brother, is a murderer. 1 John iii. 15.
We see that God's commandment is exceeding broad. Ps. cxix. 96.

9. *Are not those persons guilty of a sin which is akin to murder, who destroy the souls of others, by setting them evil examples, or by tempting them to sin?*

Yes.

When I say to the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Ezek. iii. 18.

Wo unto him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunken. Hab. ii. 15.

The soul is of infinitely greater consequence than the body, and its destruction is therefore an infinitely greater injury.

Many souls, it is to be feared, have been ruined by persecution and ridicule. Beware how you become partakers in the sin of those, who thus wantonly or maliciously seek to destroy the souls of their companions. If a child be desirous of serving God, and refuse to join any longer in the sins and follies of his school-fellows and playmates, how common is it to endeavor to laugh or persecute him out of his religion! And how often does the dread of singularity, and the fear of becoming an object of ridicule, prevent persons from following the dictates of their conscience, and stifle the convictions which the Spirit of God has awakened within them! Whenever you feel a propensity to join the common laugh on such occasions, remember that you are about to commit what may be called a spiritual murder.

10. *What does this commandment require?*

It commands us "*to hurt nobody by word or deed; to bear no malice nor hatred in our hearts.*" It requires us to speak no provoking words, but to feel and show all manner of kindness in heart, word, and conduct, to our neighbor.

Blessed are the peacemakers; for they shall be called the children of God. Matt. v. 9.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. Matt. v. 44.

From within, out of the heart of men, proceed evil thoughts, murders, etc. Mark vii. 21.

Recompense to no man evil for evil. If it be possible, live peaceably with all men. Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.—Overcome evil with good. Rom. xii. 17–21.

You no doubt look on murder as a very shocking thing, and would tremble at the very thought of committing it. But remember, that men do not arrive at the height of wickedness all at once, but are led to it by degrees. Indulging a quarrelsome, envious, revengeful disposition will bring you step by step to break through all restraints, till at length you will not hesitate to take away even the life of a fellow creature. Indeed quarrelsome, envious, revengeful, unkind thoughts, are themselves murder in the sight of God. O how careful ought you to be to cherish a kind, affectionate, and forgiving disposition; and how ought you to dread giving way in the least degree to anger, envy, or an uncharitable spirit. Drunkenness also frequently leads on to murder. Men are usually quarrelsome when they are intoxicated, and commit acts which the whole world could not have persuaded them to do, when in their sober senses. O be sure you shun those wicked practices, which have ruined the souls and bodies of so many, and which may betray you into crimes from which you now shrink with abhorrence.

Quinquagesima Sunday.—O Lord, who hast taught us that all our doings, without charity, are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee.

CHAPTER XXV.

ON THE SEVENTH COMMANDMENT.

1. *What is the seventh Commandment?*

Thou shalt not commit adultery.

The sixth commandment defends from bloody rage and revenge; the seventh from impure lusts. A depraved appetite can find no sweetness but in what is forbidden.

2. *What is forbidden in this Commandment?*

1. Not only the outward act of *adultery* is forbidden, but all impure desires, words, and actions. This sin is called *Adultery*, when one or both of the parties are married: and *Fornication*, when both are unmarried.

Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Matt. v. 28.

If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. 1 Cor. iii. 17.

Neither fornicators, nor idolaters, nor adulterers, etc., shall inherit the kingdom of God. 1 Cor. vi. 9, 18.

Fornication and all uncleanness, let it not be once named among you, neither filthiness, nor foolish talking—for this ye know, that no unclean person hath any inheritance in the kingdom of Christ and of God. Eph. v. 4, 5.

Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, and evil concupiscence—for which things' sake the wrath of God cometh on the children of disobedience. Col. iii. 5-8.

That every one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence. 1 Thess. iv. 4, 5.

Flee also youthful lusts. 2 Tim. ii. 22.

I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. 1 Pet. ii. 11.

2. It forbids all immodest behavior and dress, and lewd company.

Wo to the women that hunt the souls of my people, etc. Ezek. xiii. 18-21.

Evil communications corrupt good manners. 1 Cor. xv. 33.

I will that women adorn themselves in modest apparel, with shamefacedness and sobriety. 1 Tim. ii. 8-10.

3. It forbids all unchaste books: writing, publishing, selling, circulating, or reading them, and every thing which has a tendency to excite improper desires.

4. It forbids frequenting any place where we are likely to hear profane and loose conversation, because these things are calculated to excite impure thoughts, and to lead to improper conduct.

3. *What is required in this Commandment?*

"To keep my body in temperance, soberness, and chastity."

Let us walk honestly, as in the day; not in rioting and drunkenness; not in chambering and wantonness; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof. Rom. xiii. 13, 14.

I keep under my body, and bring it into subjection. 1 Cor. ix. 27.

Let us cleanse ourselves from all filthiness of the flesh and spirit. 2 Cor. vii. 1.

Every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. James i. 14, 15.

Remember what our Lord says, (Matt. v. 8,) "Blessed are the pure in heart, for they shall see God,"—therefore

Pray to God to "cleanse the thoughts of your hearts, by the inspiration of his Holy Spirit," and "to preserve you from evil thoughts, which assault and hurt the soul." Do not expose yourself to temptation by eating and drinking to excess, by indulging in idleness, or frequenting improper places of amusement, but keep under your body, and fly from the first approaches of sin. Know ye not that your body is the temple of the Holy Ghost? How, then, will you dare pollute it by such abominations? Be like Joseph, and whenever temptation approaches, ask yourself,

How can I do this great wickedness, and sin against God? Gen. xxxix. 9, 11.

And pray that God may never deal with you as with the Gentiles, of whom the apostle Paul writes,

God also gave them up to uncleanness through the lusts of their own hearts—being filled with all unrighteousness, fornication, wickedness, etc. Rom. i. 24-29.

Litany.—From all inordinate and sinful desires, and from all the deceits of the world, the flesh, and the devil, good Lord deliver us.

1*st Sunday in Lent.*—Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness.

While this chapter is of the greatest practical importance, and should be most faithfully and impartially studied, the teacher will judge to what extent it should be made the subject of recitation.

CHAPTER XXVI.

ON THE EIGHTH COMMANDMENT.

1. *What is the eighth Commandment?*

Thou shalt not steal.

2. *What is forbidden in this Commandment?*

1. Not only actual theft, but all manner of fraud and injustice.

The following passages contain laws respecting the punishment of men for stealing. Exod. xxi. 16; xxii. 1-5; 7-13. Lev. vi. 1-7. Deut. xxiv. 7.

Thou shalt not defraud thy neighbor, neither rob him. Lev. xix. 13.

Ye shall do no unrighteousness in judgment; in mete-yard, in weight, or in measure. Lev. xix. 35.

It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth. Prov. xx. 14.

Neither thieves, nor covetous, nor extortioners, shall inherit the kingdom of God. 1 Cor. vi. 10.

We have renounced the hidden things of dishonesty. 2 Cor. iv. 2.

That no man go beyond, and defraud his brother in any matter. 1 Thess. iv. 6.

2. Taking advantage of the ignorance of another, in buying and selling.*

* See note at the end of the chapter, page 112.

3. The use of false weights and measures in selling or buying.

Thou shalt not have divers weights, or divers measures, a great and a small. But thou shalt have a perfect and a just weight, a perfect and just measure shalt thou have. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God. Deut. xxv. 13-16.

A false balance is abomination to the Lord : but a just weight is his delight. Prov. xi. 1.

4. Detaining from another his just due ; or borrowing money without any hopes of repaying it.

The wicked borroweth and payeth not again. Ps. xxxvii. 21.

5. Receiving or concealing stolen goods, is a breach of this commandment.

6. A servant is guilty of theft, when he injures or wastes his master's property ; or spends, in idleness, the time for which he is paid.

7. Persons break this commandment, when, by pretended sickness or want, they impose upon the parish for relief, or upon well-disposed persons for charity.

8. A man breaks it when he evades the taxes.

Render unto Cesar the things which are Cesar's. Matt. xxii. 21. Mark xii. 17.

Render, therefore, to all their dues : tribute to whom tribute is due. Rom. xiii. 7.

3. *What does this Commandment require ?*

"To be true and just in all my dealings : To keep my hands from picking and stealing; and to learn and labor truly to get my own living, and to do my duty in that state of life, unto which it shall please God to call me."

Let him that stole steal no more ; but rather let him labor, working with his hands the thing which is good. Eph. iv. 28.

Whatsoever things are honest, whatsoever things are just —whatsoever things are of good report ;—think on these things. Phil. iv. 8.

Lead a quiet and peaceable life in all godliness and honesty. 1 Tim. ii. 2.

If you have been guilty of a fraud, be like Zaccheus, (Luke xix. 8,) and restore to those you have injured four-fold. Beware of covetousness, for

The love of money is the root of all evil. 1 Tim. vi. 10.

If a person sets his heart too much on earthly riches, he may be tempted to use some dishonest or improper means to obtain them. Besides, they are very perishable, and can never impart true happiness: seek not, therefore, to lay up treasures on earth;

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. vi. 20.

This commandment is frequently broken by children. How often do they endeavor to cheat and over-reach each other; and what a propensity many of them seem to have, to take what does not belong to them, when they are not observed! Some children appear to suppose, that stealing from their parents is no crime; but the Bible says,

Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer. Prov. xxviii. 24.

Repress every inclination to fraud or pilfering. Say not to yourself, "It is a little thing," for little things lead on to greater. The habit will grow with your years, and may finally bring you to disgrace and ruin. A man who spent many long years in the penitentiary began his career when a boy by stealing a pin. Selfishness is a great enticer to theft. Take care you do not indulge it. Cultivate a generous spirit, and you will cut off many temptations to dishonesty.

NOTE.

VARIOUS WAYS IN WHICH THIS COMMANDMENT IS BROKEN.

"Besides what every body calls theft, there are many practices which amount indirectly to much the same thing, however disguised in the world under gentler names. Thus in the way of trade and business: if the seller puts off anything for better than it is, by false assertions, or deceitful arts: if he takes advantage of the buyers ignorance, or particular necessities, or good opinion of him, to insist on a larger price for it than the

current value; or if he gives less in quantity than he professes, or is understood to give, the frequency of some of these things cannot alter the nature of any of them: no one can be ignorant that they are wrong, but such as are wilfully or very carelessly ignorant: and the declaration of Scripture against the last of them is extended, in the same place to every one of the rest. 'Thou shalt not have in thy bag divers weights, a great and a small: thou shalt not have in thy house divers measures, a great and a small. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.'

"On the other hand: if the buyer takes advantage of his own wealth; and the poverty or present distress of the seller, to beat down the price of his merchandise beyond reason: or if he buys up the whole of a commodity, especially if it be a necessary one, to make immediate gain of it; or if he refuses or delays his payments beyond the time within which, by agreement or the known course of traffic, they ought to be made: all such behavior is downright injustice and breach of God's law. For the rule is, 'if thou sellest aught unto thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another.'

"Again: borrowing on fraudulent securities, or false representations of our circumstances, or without intention, or without proper care afterwards to repay; preferring the gratification of our covetousness, our vanity, our voluptuousness, or indolence, before the satisfying of our just debts: all this is palpable wickedness. And just as bad is the contrary wickedness, of demanding exorbitant interest for lending to ignorant or thoughtless persons; or to extravagant ones, for carrying on their extravagance; or to necessitous ones, whose necessities it must continually increase and make their ruin, after a while, more certain, more difficult to retrieve, and more hurtful to all with whom they are concerned. The Scripture hath particularly forbidden it in the last case, and enjoined a very different sort of behaviour. 'If thy brother be waxen poor, and fallen in decay with thee,

then shalt thou relieve him: yea, though he be a stranger, or a sojourner. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase; but fear thy God, that thy brother may dwell with thee.' And the Psalmist hath expressed the two opposite characters, on these occasions, very briefly and clearly. 'The wicked borroweth, and payeth not again: but the righteous showeth mercy, and giveth.'

"Another crying iniquity is, when hired servants, laborers, or workmen of any sort, are ill-used in their wages: whether by giving them too little: or, which is often full as bad, deferring it too long. The word of God forbids the last in very strong terms. 'Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee,' meaning, if demanded, or wanted, 'all night until the morning.' 'At his day thou shalt give him his hire; neither shall the sun go down upon it: for he is poor and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee.' Nay, the son of Sirach carries it, with reason, (as I observed to you on the sixth commandment,) farther still. 'The bread of the needy is their life; he that defraudeth the laborer of his hire is a blood-shedder.'

"But, besides all these instances of unrighteousness, there are many more that are frequent in all kinds of contracts. Driving bargains that we know are too hard; or insisting rigidly on the performance of them, after they appear to be so: making no abatements, when bad times, or unexpected losses, or other alterations of circumstances call for them; not inquiring into the grounds of complaints, when there is a likelihood of their being just: throwing unreasonable burdens upon others, merely because they dare not refuse them: keeping them to the very words and letter of an agreement, contrary to the equitable intention of it; or, on the other hand, alleging some flaw or defect in form, to get loose from an agreement, which ought to have been strictly observed: all these things are grievous oppression. And though some of them may not be in the least con-

trary to law, yet they are utterly irreconcilable with good conscience. Human laws cannot provide for all cases, and sometimes the vilest iniquities may be committed under their authority and by their means.

"It is therefore a further lamentable breach of this commandment, when one person puts another to the charge and hazard of law, unjustly or needlessly; or in ever so necessary a law-suit, occasions unnecessary expenses, and contrives unfair delays; in short, when anything is done by either party; by the counsel that plead or advise in the cause, or by the judge, who determines it contrary to real justice and equity.

"Indeed when persons, by any means whatever, withhold from another his right; either keeping him ignorant of it, or forcing him to unreasonable cost or trouble to obtain it; this, in its proportion, is the same kind of injury with stealing from him. To see the rich and great, in these or any ways, bearing hard upon the poor, is very dreadful; and truly, it is little, if at all, less so, when the lower sort of people are unmerciful, as they are but too often, one to another. For, as Solomon observes, 'a poor man that oppresseth the poor, is like a sweeping rain, which leaveth no food.' But if it be a person ever so wealthy, that is wronged, still his wealth is his own; and no one can have more right to take the least part of it from him, without his consent, than to rob the meanest wretch in the world. Suppose it be a body or number of men; suppose it be the government, the public, that is cheated; be it of more or less, be it so little as not to be sensibly missed; let the guilt be divided among ever so many; let the practice be ever so common; still it is the same crime, however it may vary in degrees; and the rule is without exception, that 'no man go beyond, or defraud his brother in any matter.'"—*Secker's Lectures*, p. 226.

Trades Unions, as they are called, or other combinations of workingmen for extorting from their employers more than the value of their labor, and persecuting those who will not join them, is stealing on a large and sys-

tematic scale, often very cruel in its operation, besides leading to idleness, dissipation, and want.

If parents would have their children thoroughly taught and established in Christian morality, they will find the most invaluable aid in Jonathan Dymond's Essays on that subject.

CHAPTER XXVII.

ON THE NINTH COMMANDMENT

1. *What is the ninth Commandment*

Thou shalt not bear false witness against thy neighbor.

2. *What member of the body is this Commandment intended to restrain?*

I am "to keep my tongue from evil-speaking, lying, and slandering."

Keep thy tongue from evil, and thy lips from speaking guile. Ps. xxxiv. 13.

Set a watch, O Lord, before my mouth; keep the door of my lips. Ps. cxli. 3.

If any man among you seem to be religious, and bridleth not his tongue, this man's religion is vain. James i. 26.

The tongue is a little member, and boasteth great things: and the tongue is a fire, a world of iniquity: it defileth the whole body, and it is set on fire of hell.—The tongue can no man tame; it is an unruly evil, full of deadly poison. James iii. 5-8.

3. *What do men mean by bearing false witness against your neighbor?*

Unjustly accusing any one, whether on oath or otherwise.

If a false witness rise up against any man, to testify against him that which is wrong; the judges shall make diligent inquisition; and if the witness be a false witness, then shall ye do unto him as he had thought to have done unto his brother. Deut. xix. 16-19.

Neither accuse any falsely. Luke iii. 14.

Naboth was put to death by false witnesses. 1 Kings xxi. 10-13.

False witnesses were employed by the chief priests, that Jesus might be put to death. Matt. xxvi. 60.
Blasphemers, and false accusers, are in the black list of the sins of the last times. 2 Tim. iii. 2.

4. *What does this Commandment forbid?*

1. It forbids *evil speaking*.

Evil speaking consists in relating things to our neighbor's prejudice, when the making them known cannot answer any good purpose. The facts stated may be true, but Christian charity should induce us to hide them.

The following from Archbishop Secker is most appropriate and weighty:

"Speaking or intimating things to any person's disadvantage, though they be true, is seldom innocent. For it usually proceeds from bad principles: revenge, envy, malice, pride, censoriousness; unfair zeal for some private or party interest: or at best, from a desire of appearing to know more than others, or mere impertinent fondness of talking. Now these are wretched motives for publishing what will be hurtful to one of our brethren. Sometimes, indeed, bad characters and bad actions ought to be known: but much oftener not, or not to all the world, or not by our means.

Revilers are ranked with those who shall not inherit the kingdom of God. 1 Cor. vi. 10.
Let all evil speaking be put away from you. Eph. iv. 31.
Speak evil of no man. Tit. iii. 2.
Lay aside all guile, and hypocrisies, and envies, and evil-speakings. 1 Pet. ii. 1.

2. It forbids *lying*.

Lying is inventing falsehoods, or reporting things without sufficient evidence of their truth, whatever motive we may have in so doing. It is speaking untruths with an intent to deceive, or designedly conveying in any way an impression different from the truth.

Hear again Archbishop Secker upon this most important subject:

"It must be observed further, that though undoubtedly those falsehoods are the worst, which hurt others the most directly, yet falsehoods in general are hurtful

and wrong. And therefore lying; all use either of words or actions of known settled import, with purpose to deceive, is unlawful. And those offences of this kind, which may seem the most harmless, have yet commonly great evil in them. Lying destroys the very end of speech, and leads us into perpetual mistakes, by the very means which God intended should lead us into truth. It puts an end to all the pleasure, all the benefit, all the safety of conversation. Nobody can know on what or whom to depend. For if one person may lie, why not another? And at this rate, no justice can be done, no wickedness be prevented or punished, no business go forward. All these mischiefs will equally follow, whether untruths be told in a gross, barefaced manner, or disguised under equivocations, quibbles, and evasions. The sin, therefore, is as great in one case as the other. And it is so great in both, that no sufficient excuses can ever be made for it in either, though several are often pleaded.

The propensity of lying shows itself so early, that children go astray as soon as they be born, speaking lies. They endeavor to deceive before they are able to speak. Ps. lviii. 3.

Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. Ps. cxx. 2.

Lying lips are abomination to the Lord: but they that deal truly are his delight. Prov. xii. 22.

These are the things that ye shall do, speak ye every man the truth to his neighbor. Zech. viii. 16.

Ananias and Sapphira were struck dead for telling lies. Acts v. 3, 10.

Speaking the truth in love, putting away lying, speak every man truth with his neighbor. Eph. iv. 15, 25.

The law is made for liars, for perjured persons, etc. 1 Tim. i. 9, 10.

All liars shall have their part in the lake which burneth with fire and brimstone. Rev. xxi. 8.

There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie. Rev. xxi. 27.

3. It forbids slandering.

Slandering is lying and evil speaking joined together: and the common practice of *mending* the stories that we hear of other's characters, by making additions to them, is slander.

Whoso privily slandereth his neighbor, him will I cut off. Ps. ci. 5.

Michael, the archangel durst not bring against him (Satan) a railing accusation; but said, The Lord rebuke thee. Jude 9.

Avoid tale-bearing, and never show a readiness to believe evil of others, or in any way encourage persons to speak evil of others.

Charity envieth not, believeth all things, hopeth all things. 1 Cor. xiii. 4–7.

Not rendering railing for railing, but contrariwise, blessing. For he that will love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile. 1 Pet. iii. 9, 10.

Much mischief and unhappiness are occasioned by the breach of this commandment. Tale-bearers, liars, and slanderers, bring great trouble upon individuals, and frequently cause divisions in families and amongst friends. Be careful how, and to whom, you repeat what you may hear. Never speak without consideration, but ask yourself, if what you are going to say is likely to do any one an injury. If you find it is, repress it. Be not great talkers, remember

In the multitude of words there wanteth not sin. Prov. x. 19.

And not only restrain your lips, but keep your heart diligently; for out of the abundance of the heart, the mouth speaketh. Do not harbor any prejudices in your mind, but try to think well of every one, on whose character you cannot positively decide. Judge of others with candor. Be tender of your neighbor's reputation, and be not slow to vindicate him when you hear him wronged. Above all, be careful always to speak the truth, and let no profit or advantage tempt you to be guilty of a lie, or an equivocation. Pray to God to tame your tongue, and fill your mouth with wisdom.

Litany.—That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts. From envy, hatred, and malice, and all uncharitableness, good Lord deliver us.

CHAPTER XXVIII.

ON THE TENTH COMMANDMENT.

On Covetousness.

1. *What is the tenth Commandment?*

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

2. *What does this Commandment forbid?*

It forbids us coveting or desiring other men's goods, that is, their property of whatever kind. Thus it condemns all improper desires of the heart. All the other commandments, in spirit, forbid the evil desires and thoughts of the heart, but this, in the very letter of it. Covetousness is called idolatry because it draws the heart from God, and induces men to place their dependence on something else than his favor for their happiness. Nothing can be more injurious to spirituality of mind than the indulgence of this sin. It was by this commandment St. Paul was convinced that he was a sinner.

I had not known lust, except the law had said, Thou shalt not covet. Rom. vii. 7.
Take heed and beware of covetousness. Luke xii. 15.
If any man that is called a brother, be covetous or an idolater, with such an one no not to eat. 1 Cor. v. 11.
Neither thieves nor covetous shall inherit the kingdom of God. 1 Cor. vi. 10.
No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Eph. v. 5.
Mortify your members, etc., inordinate affection, evil concupiscence, and covetousness, which is idolatry. Col. iii. 5.
Let your conversation be without covetousness. Heb. xiii. 5.
Every man is tempted when he is drawn away of his own lust, and enticed: Then, when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. James i. 14, 15.

3. *What instances have we, in Scripture, of the evil consequences of indulging covetousness?*

Eve coveted the fruit of the tree, and then took it. Gen. iii. 6.
Achan's sin began by coveting. Josh. vii. 20, 21.
Saul's covetousness led him to fly on the spoil of the Amalekites, which was forbidden. 1 Sam. xv. 9.
David's coveting Uriah's wife led him to adultery and murder. 2 Sam. xi. 2-4.
Ahab's covetousness led him to the murder of Naboth. 1 Kings xxi. 4-16.
Gehazi coveted the present Naaman brought for his master and then obtained it by a lie. 2 Kings v. 20.
The young man who could not part with his possessions to follow Christ. Matt. xix. 21.
Judas's covetousness led him to betray his Master. Matt. xxvi. 15.
Balaam loved the wages of unrighteousness, which caused him to go to curse the Lord's people. 2 Pet. ii. 15.

We are forbidden to envy the advantages of others, so as to make us dissatisfied with the mercies bestowed on ourselves, and lead us to sinful methods of procuring what may appear a more agreeable situation.

Discontent implies, that God has not chosen so well for us, as we could have done for ourselves; and, that we have not all we deserve to have; a discontented man would be so, whatever situation he was in,

But godliness with contentment is great gain. 1 Tim. vi. 6.

4. *Do not all sins proceed from the corrupt principles of man's heart?*

Yes: so our Lord teaches.

From within, out of the heart of man, proceed evil thoughts, —covetousness, etc. Mark vii. 21, 22.
They conceive mischief, and bring forth iniquity. Isa. lix. 4.

Most men deceive themselves, by fancying that, if they refrain from gross violations of the law, they are in a safe state: therefore, to strike at the root of disobedience, we have this commandment.

The poorest person, who is contented with his station, is far more happy than a rich man, who covets what he does not yet possess. Thank God for what you already enjoy, and think how much less comfortable your situation would have been, if he had dealt with you after

your deservings. Let not your desires wander after forbidden objects.

5. *In what ways does covetousness show itself?*

1. It shows itself in children in their selfish desire to have the playthings and toys or dress which belong to other children.

2. It shows itself among the laboring classes when, by combining to keep wages high, they do not give a fair equivalent for what they compel their employers to pay.

3. It shows itself in the rich who make use of their riches to depress wages and make themselves richer by unrequited labor.

4. It shows itself in the stockholders of rich corporations who make use of their united means to extort from the community, by excessive prices for transportation, or buying up commodities so largely as to enable them to set the price upon them and make enormous profits: each one of the parties who gives his vote or influence to such schemes being answerable to God for the sin of covetousness.

5. It shows itself in the multitude of schemes of those in trade to buy low and sell high, and the ten thousand endeavors to get advantages in bargains great and small.

6. It shows itself on a large scale in dealings with corporations and public institutions, and especially with the government, in direct frauds and the various arts and expedients to avoid the payment of lawful duties and taxes.

7. It makes a loathsome exhibition of itself in gamblers, who devour each other.

8. It shows itself in its more horrible and revolting shape in those who project wars for gain, and worst of all in those who wish wars to continue that they may profit by them.

9. It shows itself largely in the Church among many professed Christians who, amidst all the blessings which God gives them, withholds the means for the subsistence of those who preach the Gospel to them and for propa-

gating the knowledge of salvation to the world, and with whose cold, hard hearts charity pleads in vain.

We see, then, abundant reason why this should be the sin against which the last commandment from Mount Sinai is denounced. It is the fruitful source and root of most of the dishonesty and wrongs and iniquities from which the world suffers. No wonder that the Apostle declares it to be the root of all evil, and that the covetous man should be singled out, as perhaps no other character in Scripture is, as "*the man whom God abhorreth.*" There is no child of God in Bible history who is charged with this sin, with the possible exception of Lot, and we know the dreadful issue in his case.

The reason why it is so much more fatal than other grievous sins into which the children of God have fallen is not on account of any particular instance of it being more heinous than others (for it may be far less so), but because it is a constant sin—the sin of a man's whole life. He is *always* revolving it with pleasure in his thoughts. It is the one controlling habit of his mind from which he never ceases, and of which, of all others, he is least likely to repent.

From this sin good Lord deliver us all.

Collect for St. Matthew's Day.—Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ.

CHAPTER XXIX.

ON THE LORD'S PRAYER.

On Prayer.

1. *You have now been instructed in three branches of your baptismal vow. But, my good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, How then may you be enabled to perform them?*

Through God's "special grace," without which I can neither repent, believe, nor obey.

Without me ye can do nothing. John xv. 5.
By the grace of God, I am what I am. 1 Cor. xv. 10.
Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. 2 Cor. iii. 5.
My grace is sufficient for thee. 2 Cor. xii. 9.
Strengthened with might, by his Spirit, in the inner man. Eph. iii. 16.
It is God which worketh in you both to will and to do of his good pleasure. Phil. ii. 13.
I can do all things, through Christ which strengtheneth me. Phil. iv. 13.
Art. 10. "The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith, and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God, by Christ, preventing us, that we may have a good will, and working with us, when we have that good will."

If, then, our hearts are wicked, and we are unable to change them, and if we must perish everlastingly if we should die in our sins; we see that unless God help us, no other power can save us from perishing.

2. *What do you mean by God's special grace?*

The influences of his Holy Spirit, (which God will give to all who ask him,) whereby their souls are converted, comforted, and sanctified.

Grace means *favor freely bestowed*, and it implies unworthiness in the person on whom it is bestowed.

The salvation of the people of God is altogether of his grace: It springs from his grace, is carried on by his grace, and is completed by his grace, through Jesus Christ, who is

Full of grace and truth. And of his fullness have all we received, and grace for grace. Grace and truth came by Jesus Christ. John i. 14–17.
Being justified freely by his grace. Rom. iii. 24. Tit. iii. 7.
By grace ye are saved. Eph. ii. 5.
Who hath saved us, and called us with an holy calling, according to his purpose and grace. 2 Tim. i. 9.
God giveth grace to the humble. 1 Pet. v. 5.

3. *What must you do to obtain the special grace of God?*

I "*must learn at all times to call for it by diligent prayer,*" and by constantly making use of all the other means of grace; they are called the *means of grace*, because, in the right use of them, *grace* will be bestowed upon us.

4. *What is prayer?*

The offering up of our desires to God, and asking him in faith and patience, for such things as are agreeable to his will.

All our mercies must come to us from God; but he often makes us ask for them, in diligent, persevering prayer, before he gives them to us; since we set very little value upon those blessings which we obtain without exertion. Ezek. xxxvi. 37.

Pour out your heart before him. Ps. lxii. 8.

5. *To whom should your prayers be addressed?*

To God, in the name of Christ, and trusting only in his merits and mediation; therefore we conclude our prayers, "through Jesus Christ our Lord."

O thou that hearest prayer, unto thee shall all flesh come. Ps. lxv. 2.
No man cometh unto the Father but by me. John xiv. 6.
There is one mediator between God and men, the man Christ Jesus. 1 Tim. ii. 5.
Having, therefore, boldness to enter into the holiest by the blood of Jesus—let us draw near with a true heart, in full assurance of faith. Heb. x. 19–22.

6. *Are your prayers acceptable to God when the heart is not engaged?*

No: unless the heart be engaged, the words can be of no avail. The Scribes and Pharisees for a pretence made long prayers, while they devoured widows' houses. Matt. xxiii. 14. Prayer does not consist in repeating a mere form of words, though we say them over ever so often: and a person may breathe out his desires to God with groanings that cannot be uttered, and yet be accepted. Such seems to have been the prayer of Moses. Exod. xiv. 15. Therefore, when we begin to pray, we should try to remember, that to the God we worship, "all hearts are open, all desires known, and from him no secrets are hid." May we feel truly ashamed to think how many mercies we have asked for, which we did not wish to have; and how many sins we have confessed, on account of which we have felt no sorrow.

Let the words of my mouth, and the meditation of my heart be acceptable in thy sight. Ps. xix. 14.
When thou saidst, Seek ye my face: my heart said unto thee, Thy face, Lord, will I seek. Ps. xxvii. 8.
When thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which seeth in secret. But when ye pray, use not vain repetitions as the heathen do: for they think that they shall be heard for their much speaking. Matt. vi. 6, 7.

Prayer, if properly engaged in, increases our faith, and makes us more sensible of our wants. We must, therefore, pray, in order that we may be fitted to receive the mercies we stand in need of. It is not only the evidence of grace already communicated, but the means of obtaining more.

7. *Do we need any help in order that we may pray acceptably?*

Yes: we cannot pray aright without the assistance of the Holy Spirit.

I will pour upon the house of David the spirit of grace and of supplications. Zech. xii. 10.
The Spirit also helpeth our infirmities: for we know not what to pray for as we ought. Rom. viii. 26.

8. *What are the dispositions which are necessary to true prayer, and which are produced in the heart of the Christian by the Holy Spirit?*

1. Sincerity.

Ye shall seek me and find me, when ye shall search for me with all your heart. Jer. xxix. 13.

2. Humility.

Thou hast heard the desire of the humble. Ps. x. 17.

3. Faith.

Whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. xxi. 22.

4. Fervency.

Fervent in spirit. Rom. xii. 11.
The effectual fervent prayer of a righteous man availeth much. James v. 16.

5. Perseverance.

Continuing instant in prayer. Rom. xii. 12.
Watching unto prayer with all perseverance. Eph. vi. 18.

There is nothing we so easily tire of as prayer: whatever earnestness we may sometimes feel, we are very apt to faint, when the sins we complain of are not subdued, and when the mercies we want are not immediately granted: therefore Jesus spake the parable of the unjust judge.

That men ought always to pray, and not to faint. Luke xviii. 1.

9. *What are the different kinds of prayer?*

1. Public prayer, or the worship of God with the congregation of his people, on which occasions public forms of prayer were used by the Jews.

It has been erroneously said that there is no Scriptural command for public prayer. But there is no doubt about the practice of all inspired and good men. (See Deut. xxvi. 5, 10, 15.)

Solomon's prayer at the dedication of the temple, Jehoshaphat's, Daniel's, were all written forms recited in public, on special occasions. David's Psalms are many of them prayers which were statedly recited in public worship.

The custom of public prayer in the time of our Lord is undoubted.

The whole multitude were praying without at the time of incense. Luke i. 10.
The hour of prayer in the temple. Acts iii. 1.

2. *Social* prayer, and what we call prayer meetings, have the like sanction.

Where two or three are gathered together in my name, there am I in the midst of them. Matt. xviii, 19, 20.
These all continued with one accord in prayer and supplication. Acts i. 14.
He came to the house of Mary, where many were gathered together, praying. Acts xii. 12.

3. Private prayer, or the worship of God in secret. All good men have agreed in the necessity of this. Religion consists in walking with God, and trying to please him; in striving against sin, and making progress in holiness. A life of prayer alone will enable us to devote ourselves to his service, and we therefore find that all the saints of God have been men of prayer.

We have a great many instances of our Saviour's retiring to pray alone. Mark i. 35. Luke xxii. 44.

Abraham, Isaac, Jacob, Moses, Hannah, Samuel, David, Solomon, Daniel, the woman of Canaan, Cornelius, Paul.

10. *Should we not often be employed in the holy exercise of prayer?*

Yes: particularly in private prayer.

Seek ye the Lord while he may be found. Isa. lv. 6.
Praying always with all prayer. Eph. vi. 18.
In every thing, by prayer and supplication, let your requests be made known unto God. Phil. iv. 6
Pray without ceasing. 1 Thess. v. 17.
Be ye sober and watch unto prayer. 1 Pet. iv. 7.

11. *What authority have you to expect that God will hear prayer?*

The Bible is full of encouragements to pray.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry. Ps. xxxiv. 15. 1 Pet. iii. 12.
Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me. Ps. l. 15.
He shall call upon me, and I will answer him. Ps. xci. 15.
He will fulfill the desire of them that fear him: he also will hear their cry, and will save them. Ps. cxlv. 19.

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. Jer. xxix. 12, 13.

Ask, and it shall be given you—if ye then being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him? Matt. vii. 7, 11. Luke xi. 13.

All things whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. xxi. 22.

If ye abide in me, ye shall ask what ye will, and it shall be done unto you. John xv. 7.

Whosoever shall call upon the name of the Lord, shall be saved. Rom. x. 13.

If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him. James i. 5.

The effectual fervent prayer of a righteous man availeth much. James v. 16.

12. *What time should you more especially set apart for private prayer?*

We should endeavor to live continually in a spirit of dependence on God, looking up to him for protection and blessing; but we should especially pray to him *in the morning*, before we go to our work and labor, that we may be preserved from the snares and temptations of the world, the flesh, and the devil; and *at night*, before we go to rest, that we may not lie down with the sins of the day unpardoned.

My voice shalt thou hear in the morning, O Lord. Ps. v. 3.

Evening and morning, and at noon, will I pray. Ps. lv. 17.

Be merciful unto me; for I cry unto thee daily. Ps. lxxxvi. 3.

In the morning shall my prayer prevent thee. Ps. lxxxviii. 13.

Let the lifting up of my hands be as the evening sacrifice. Ps. exli. 2.

Daniel kneeled upon his knees three times a day, and prayed, and gave thanks before his God. Dan. vi. 10.

13. *In which of the three kinds of prayer should that excellent form, called the Lord's Prayer, be used?*

It is suited for our use in each of them. Bishop Beveridge says, "Although we may use many other words, there is nothing we can either want or desire, that is really good for us, or necessary either for life or godliness, but we ask it in this prayer of our Lord."

What a melancholy consideration, that so few families

pray. Men are willing to do things that have the appearance of religion, while they neglect private prayer, or, if their consciences will not allow this, yet they pray in a formal lifeless manner, without any serious impressions of the holiness of God, or of the vast number of their wants. May God quicken us to the performance of this important duty!

1*st Sunday after Trinity.*—O God, the strength of all those who put their trust in thee, mercifully accept our prayers; and because, through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, etc.

3*d Sunday after Trinity.*—Grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid, be defended and comforted in all dangers and adversities.

10*th Sunday after Trinity.*—Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee.

CHAPTER XXX.

ON THE LORD'S PRAYER.

On the Introduction.

1. *Why do you call this prayer the Lord's Prayer?*

We know not what we should pray for as we ought, (Rom. viii. 26,) therefore our blessed Lord gave it to his disciples, as a *pattern* or *direction*, to teach them what should be the subject of their petitions, as in Matt. vi. 9. *After this manner* [or thus] pray ye; and also *as a form to be used* in offering up their petitions to God. When ye pray, say, etc. Luke xi. 2.

2. *How many general parts are there in this prayer?*

Three.

1. The introduction or address.
2. The six petitions.
3. The doxology, which is the conclusion.

3. *What is the introduction or address?*

"Our Father who art in heaven."

4. *In what sense are true Christians taught to call God their Father?*

1. He is their Father by creation.

Have we not all one Father? Hath not one God created us? Mal. ii. 10.
We are also his offspring. Acts xvii. 28.
There is but one God, the Father, of whom are all things. 1 Cor. viii. 6.

2. He is their Father by regeneration. This is necessary in order to become a child of God in this exalted relation; and must be wrought in us by the power of his Spirit.

Except a man be born again, he cannot see the kingdom of God. John iii. 3.
Beloved, now are we the sons of God. 1 John iii. 2.
Whosoever believeth is born of God. 1 John v. 1.
Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again, etc. 1 Pet. i. 3, 4.

3. He is their Father by adoption.

Ye have received the spirit of adoption, whereby we cry, Abba Father, etc. Rom. viii. 15, 16.
Ye are all the children of God, by faith, in Christ Jesus. Gal. iii. 26.
Predestinated unto the adoption of children by Jesus Christ. Eph. i. 5.

They are admitted to all the privileges of children.

A father provides for his child.

Your Father knoweth what things ye have need of, before ye ask him. Matt. vi. 8.
What man is there of you whom if his son ask bread, will he give him a stone? Matt. vii. 9.
If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke xi. 13.

He chastens his children.

As a man chasteneth his son, so the Lord thy God chasteneth thee. Deut. viii. 5.
Whom the Lord loveth, he chasteneth. Heb. xii. 6.
We have had fathers of our flesh, which corrected us, and we gave them reverence, shall we not much rather, etc. Heb. xii. 9.

Yet, he pities them.

Like as a father pitieth his children, so the Lord, etc. Ps. ciii. 13.

Honor is due from the son to the father.

A son honoreth his father.—If, then, I be a father, where is mine honor? Mal. i. 6.

Children bear a likeness to their parents, and endeavor to resemble them. If we, then, be the children of God, we shall make it our study and delight to conform ourselves to his image.

Adam begat a son in his own image, Gen. v. iii.
Be ye followers (imitators) of God, as dear children. Eph. v. 1.

The privilege of sonship is given to all who receive the Lord Jesus. John i. 12.

5. *Ask yourselves, Are you the children of God?*

If you are living in sin, like the world around you, you have no right to the title of children of God, for ye are of your father the devil, yet hear the exhortation—

Come out from among them and be ye separate; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. vi. 17, 18.

In the spirit of the Prodigal Son, (Luke xv. 18,) arise, and go to your Heavenly Father, and say unto him,—Father I have sinned against heaven, and before thee, and am no more worthy to be called thy son; and you will be welcomed, even as he was; for Christ hath told us,

I ascend unto my Father and your Father; and to my God and your God. John xx. 17.

6. *Why are you taught to address God as* OUR *Father?*

To point out to us the duty of loving all mankind, and of praying for others as well as for ourselves.

True Christians should endeavor to cultivate a spirit of love, even to their enemies, much more, therefore, to those who belong to the family of God.

Pray for them that despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven. Matt. v. 44, 45.
There is one God and Father of all. Eph. iv. 1–6.
Praying always with all prayer—for all saints. Eph. vi. 18.

7. *Why are you taught to address God as Our Father who art* in heaven. *Is he not everywhere present?*

Yes: he fills both heaven and earth with his presence, but his throne is in heaven, where his glory is more especially manifested, and his blessings communicated to the holy angels, and the spirits of just men made perfect. Being in heaven, he has all power, and is able to do exceeding abundantly for all those who call upon him, above all they can ask or think; but when we consider the majesty of our heavenly Father, we must approach him with the utmost reverence and humility.

Behold, now I have taken upon me to speak unto the Lord, which am but dust and ashes. Gen. xviii. 27.
I will be sanctified in them that come nigh me. Lev. x. 3.
Behold, the heaven of heavens cannot contain thee. 2 Chron. vi. 18.
The Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men. Ps. xi. 4.
Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Ps. cxxiii. 1.
Keep thy foot when thou goest to the house of God; and be more ready to hear, than to give the sacrifice of fools. For God is in heaven, and thou upon earth. Eccl. v. 1, 2.
I dwell in the high and holy place, with him also that is of a contrite and humble spirit. Isa. lvii. 15.
We have a great High Priest, that is passed into the heavens, Jesus, the Son of God. Heb. iv. 14.
Looking unto Jesus,—who—is set down at the right hand of the throne of God. Heb. xii. 2.

Many of the prayers recorded in the Scriptures, begin with the mention of God's glorious attributes, as those of

Solomon, 1 Kings viii. 23.—*Hezekiah*, 2 Kings xix. 15.—*Jehoshaphat*, 2 Chron. xx. 6.—*Nehemiah*, Neh. i. 5.—*Jeremiah*, Jer. xxxii. 17.—*Daniel*, Dan. ix. 4.—*Our Lord*, Matt. xi. 25.—*Peter and John*, Acts iv. 24.

When we enter into the presence of the King of kings, to offer him our petitions, may we always have a sense of his majesty on our minds.

Collect for Christmas day.—Grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit.

CHAPTER XXXI.

ON THE LORD'S PRAYER.

On the First and Second Petition.

1. *How many petitions are contained in the Lord's Prayer?*

Six. The first three respect the glory of God, and the last three have a reference to our own benefit, and that of the whole human race. "I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him, as we ought to do."

2. *What is the first petition?*

"Hallowed be thy name."

3. *What do you mean by the name of God?*

God himself, and all his perfections. See remarks on the first article of the Creed.

They that know thy name will put their trust in thee. Ps. ix. 10
Let them praise thy great and terrible name, for it is holy. Ps. xcix. 3.
Holy and reverend is his name. Ps. cxi. 9.
His name alone is excellent. Ps. cxlviii. 13.
The name of the Lord is a strong tower. Prov. xviii. 10.
The Lord of hosts is his name. Jer. x. 16.
(Christ says) I have manifested thy name unto the men which thou gavest me out of the world. John xvii. 6.

4. *What do you mean by the word* hallowed?

Sanctified or reverenced.—To hallow any thing, is to consider it as holy, and to treat it as such.

Give unto the Lord the glory due unto his name. Ps. xcvi. 7, 8.
Let all the creation praise the name of the Lord. Ps. cxlviii. 13.
They shall sanctify my name. Isa. xxix. 23.

5. *What is the substance of this petition?*

We ask that God's name, and all that concerns his service, may be universally known and reverenced.

God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. Ps. lxxxix. 7.

We are to prefer the glory of God before all other considerations. Not that we can add any thing to it by our poor and imperfect services, but that we should feel desirous to see it displayed in all actions and events, and be willing to be made the instruments in the hand of God of effecting it.

Glorify God in your body, and in your spirit, which are God's. 1 Cor. vi. 20.

In this petition we beg of God to bestow upon us such graces as are needful, to enable us to glorify him in the world. We have great cause to be fervent in the petition of our Saviour, (John xii. 27, 28,) Father, glorify thy name; when we consider how many blaspheme his name, set at defiance all his threatenings against them, and despise all the offers of mercy made to them. The Jews were not allowed to mention the name of God, but in devotion, or in taking an oath.

6. *What is the second petition?*

"Thy kingdom come."

7. *What do you understand by the kingdom of God?*

1. The kingdom of his grace here, or his reign over the hearts of his children. This is called the Church militant, which implies the opposition which the people of God meet with, and the continued warfare they are engaged in, with the world, the flesh, and the devil.

2. The kingdom of his glory hereafter, of which his children are in expectation, and which will commence when all enemies are subdued. Then the saints of the Most High shall have uninterrupted peace, and praise shall be their employment for ever. It is, therefore, called the Church triumphant.

The kingdom of Christ is erected to destroy the kingdom of Satan, who yet rules in the hearts of the children of disobedience; being led captive by him at his will.

8. *What, then, are you taught to pray for, when you say, Thy kingdom come?*

1. That God would enlarge his kingdom of grace on earth, by spreading the knowledge of his gospel; and bringing all the kingdoms of the world to be the kingdoms of our Lord and of his Christ. More especially we are to entreat him to turn the hearts of men unto him, and make them not only nominal but real Christians.

That thy way may be known upon earth, thy saving health among all nations. Ps. lxvii. 2.
Pray for us, that the word of the Lord may have free course, and be glorified. 2 Thess. iii. 1.

9. *What promises have we that this shall be the case?*

I shall give thee the uttermost parts of the earth for thy possession. Ps. ii. 8.
He shall have dominion also from sea to sea—all nations shall call him blessed. Ps. lxxii. 8-17.
The earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isa. xi. 9.
The Lord shall be King over all the earth. Zech. xiv. 9.
This gospel of the kingdom shall be preached in all the world. Matt. xxiv. 14.
The kingdoms of this world are become the kingdoms of our Lord and of his Christ, Rev. xi. 15.

How fervently should we implore a blessing on the efforts of Missionary and Bible Societies, and all other means of extending Christ's kingdom, that through them God may extend the knowledge of the only way of salvation; and what anxiety should we feel to promote real religion in the world by every means in our power.

2. We should pray, that he would set up and perfect his kingdom in our own hearts, that the Lord may reign over our wills and affections, and that all our corruptions may be totally subdued.

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life. Rom. v. 21.
That Christ may dwell in our hearts by faith. Eph. iii. 17.
Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son. Col. i. 13.

We should remember that Christ's kingdom is not of this world, (John xviii. 36,) and that it does not consist in zeal for our own party and opinions; but that

The kingdom of God is righteousness, and peace, and joy, in the Holy Ghost. Rom. xiv. 17.

3. We should pray that he would fulfill the expectations of those who long for the appearance of his kingdom of glory, described in the following passages:

The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, etc. 1 Thess. iv. 16–18.
When he shall come to be glorified in his saints, and to be admired in all them that believe. 2 Thes. i. 10.
Behold the tabernacle of God is with men, and he will dwell with them, etc. And God shall wipe away all tears from their eyes. Rev. xxi. 3, 4.
Even so, come, Lord Jesus. Rev. xxii. 20.

Collect, Good Friday.—Have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of thy word.
Burial Service.—[That it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom;] that we, with all those who are departed in the true faith of thy holy name, may have our consummation and bliss, both in body and soul, in thy eternal and everlasting glory.—*English Prayer Book.*

CHAPTER XXXII.

ON THE LORD'S PRAYER.

The Third Petition.

1. *What is the third petition?*

"Thy will be done on earth as it is in heaven."

This petition seems to include the two former, for, as far as God's name is hallowed, and his kingdom established, so far is his will done.

2. *What is the will of God?*

The will of God is either secret or revealed. With that part of the will of God which he has thought proper to keep secret, we have nothing to do.

Secret things belong unto the Lord our God; but those things which are revealed belong unto us and our children for ever, that we may do all the words of this law. Deut. xxix. 29.

The revealed will of God is, that sinners should be saved through faith in Christ Jesus, and sanctified by the Holy Spirit, and that his name should be glorified by all his creatures, and in all his works.

It is not the will of your Father which is in heaven, that one of these little ones should perish. Matt. xviii. 14.
This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life. John vi. 40.
The Lord is not willing that any should perish, but that all should come to repentance. 2 Pet. iii. 9.

3. *How is the will of God made known to us?*

We may in some measure know it, from the works of his providence; but it is more clearly revealed to us by the holy Scriptures. Conscience also, when properly instructed, informs us of it, for St. Paul says:

Even the Gentiles show the work of the law (which is the will of God) written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. Rom. ii. 14, 15.
If any man *will do* his will, he shall know, etc. John vii. 17.
He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons. Acts xiv. 17.

4. *Should not those who offer up this petition be careful to live according to its meaning?*

Yes.

They should believe and obey what God's holy word declares and requires.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, etc. Matt. vii. 21.
Whosoever shall do the will of God, the same is my brother, and my sister, and mother. Mark iii. 35.
Doing the will of God from the heart. Eph. vi. 6.

God's will must be preferred to our own, or that of others, and we should remember, that wicked men are represented as doing the will of the devil.

Taken captive by him at his will. 2 Tim. ii. 26.
The will of the Lord be done. Acts xxi. 14.

5. *How are we to do the will of God, so far as it is known to us?*

As it is done in heaven by the holy angels.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. i. 14.
And all the angels stood round about the throne, and fell on their faces and worshipped God, etc. Rev. vii. 11.

Though true Christians cannot equal the angels in the perfection of their obedience, yet they may, through grace, imitate, and in some degree, resemble them. A still more exalted pattern is held forth to our imitation.

As he which hath called you is holy, so be ye holy in all manner of conversation. 1 Pet. i. 15.
Christ suffered for us, leaving us an example, that ye should follow his steps, who did no sin. 1 Pet. ii. 21, 22.

6. *In what manner do the angels perform the will of God?*

They are constantly engaged in doing it; and instead of feeling any reluctance towards painful employments, they are represented as serving God,

1. Perfectly.

They do his commandments, hearkening unto the voice of his word. Ps. ciii. 20.

2. Zealously.

Who maketh his angels spirits; his ministers a flaming fire. Ps. civ. 4.

3. With quickness and readiness.

Each one had six wings, with twain he did fly. Isa. vi. 2.
Every one had four wings; every one went straight forward; they ran and returned as the appearance of a flash of lightning. Ezek. i. 4–14.

4. Reverently.

The four and twenty elders fall down before him, and cast their crowns before the throne. Rev. iv. 10.

5. Perseveringly.

They serve him day and night in his temple. Rev. vii. 15.

If two angels came down to earth to execute a divine command, and one was appointed to conduct an empire, and the other to fill the lowest station in it, they would feel no inclination to exchange employments.

That which we do here from duty, we shall do in heaven from inclination. Our nature, which is now prone to depart from God, will then be conformed to his;

and instead of doing his will reluctantly, we shall feel his service a perfect delight. Not a wrong thought will enter our minds, nor an improper desire arise in our hearts; much less shall we be led to do any thing contrary to the purity and holiness of the divine nature.

Have you thus done the will of God? If you answer this question according to the dictates of your conscience, must you not be compelled to acknowledge, that you have come very far short of it, and that you have rather followed the devices and desires of your own heart, than either done, or attempted to do, the will of God on earth, as angels do in heaven! With how much fervor and sincerity ought you then to offer up this petition; how diligently ought you to inquire, on all occasions, what is the will of God; and what is the line of conduct which will be most pleasing to him;—and how watchful ought you to be over your corrupt inclinations, lest they lead you out of the path in which he has directed you to walk!

David is honorably distinguished for his conduct in this respect:—

David, a man after mine heart, shall fulfill all my will. Acts xiii. 22.

Endeavor to imitate him. Do not be content with praying daily, "Thy will be done on earth, as it is in heaven:" nor even with desiring, however fervently, that this may be the case. Activity becomes a Christian.

Perfecting holiness in the fear of God. 2 Cor. vii. 1.
May the God of peace—make you perfect in every good work to do his will. Heb. xiii. 21.
If we ask any thing according to his will, he heareth us. 1 John v. 14.
Blessed are they that do his commandments, that they may have right to the tree of life. Rev. xxii. 14.

Do not cease to pray, "Teach me to do thy will," (Ps. cxliii. 10,) and desire that you may be filled with the knowledge of God's will, (Col. i. 9,) so as both to love it and do it.

People may be zealous for God's will being done by others, who have no heart to do it themselves.

20*th Sunday after Trinity.*—Keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest.

CHAPTER XXXIII.

ON THE LORD'S PRAYER.

The Fourth and Fifth Petitions.

1. *What is the fourth petition?*

"Give us this day our daily bread."

2. *You said that the first three petitions respected the glory of God; to what do the last three refer?*

To our own necessities.

Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you? Matt. vi. 33.

3. *What is here meant by the word* bread?

Bread being the most common and useful nourishment of the body, is often used in the Scriptures to signify all kinds of necessary food; and it here seems to include every thing we need to preserve life and health.

He brake the whole staff of bread. Ps. cv. 16.
I will satisfy her poor with bread. Ps. cxxxii. 15.
Bread shall be given him; his waters shall be sure. Isa. xxxiii. 16.

4. *What further is included in this petition?*

We pray for the preservation of our lives; for health; and for God's blessing upon the mercies we enjoy.

5. *Why are we taught to pray for our daily bread?*

In order that we may trust to God's providence, and look to him daily for fresh supplies. When we ask for *bread*, it seems to imply that we shall be content with what is necessary to support our lives, and are not anxious about superfluities: and when we pray that we may have it *daily*, we express our willingness to be supplied with food and raiment from day to day, without being eager to have "much goods laid up for many years." Such a petition is equally suitable for rich and poor; for though a man have abundance of the good things of this life,

they can do him no good unless accompanied by the blessing of God. And though a poor man may have but a scanty subsistence, he should not murmur, but remember that he is indebted to divine mercy for every morsel he receives.

They gathered it [manna] every morning. Exod. xvi. 21.
Trust in the Lord—and verily thou shalt be fed. Ps. xxxvii. 3.
Give me neither poverty nor riches; feed me with food convenient for me. Prov. xxx. 8.
Therefore take no thought, saying, What shall we eat, etc., but seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Matt. vi. 31-33.
Having food and raiment, let us be therewith content. 1 Tim. vi. 3.
Casting all your care upon him; for he careth for you. 1 Pet. v. 7.

What is taken from others by fraud or force cannot be called *our* daily bread, nor can we consider it sent us by our heavenly Father. All that is obtained by fraud is the wages of unrighteousness, and the maintenance given by Satan to his servants.

6. *Does this dependence upon God render our own exertions needless?*

No: while we lay aside every anxious care, we should endeavor to gain a livelihood in an honest way, avoiding slothfulness, and looking up to God for his blessing.

He that tilleth his land shall have plenty of bread. Prov. xxviii. 19.
These hands have ministered unto my necessities. Acts xx. 34.
Not slothful in business. Rom. xii. 11.
This we commanded you, that if any would not work, neither should he eat. 2 Thess. iii. 10, 12.
If any provide not for his own, and specially for those of his own house, he hath denied the faith. 1 Tim. v. 8.

7. *Should you not also understand this petition in a spiritual sense?*

Yes: "I pray unto God that he will send us all things that are needful both for our souls and bodies." We should pray daily that our souls may be fed by faith in Christ, who is "the bread of life." John vi. 35. And we should labor more diligently for his grace, than for the support of our bodies, remembering,

What is a man profited, if he shall gain the whole world, and lose his own soul? Matt. xvi. 26.
Blessed is he that shall eat bread in the kingdom of God. Luke xiv. 15.
Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life. John vi. 27.
My father giveth you the true bread from heaven. John vi. 32.
Lord, evermore give us this bread. John vi. 34.

Take care that you do not lose sight of God in your daily mercies. Do not depend too much on your health and strength, on your habits of industry, or on any prospects, however promising. Remember, God can send you sickness, destroy your property, or deprive you of employment, whenever he thinks proper. Labor with all diligence, and then look for his blessing on the work of your hands.

Spiritual prosperity, also, is a state which can only be secured by a constant and diligent use of those means of grace which God has appointed, and which those who are slothful in religious duties can never enjoy. Watch continually, pray without ceasing, and whatever work of piety or charity your hand findeth to do, do it with your might.

Now he that ministereth seed to the sower, both minister bread for your food, and increase the fruits of your righteousness; being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. 2 Cor. ix. 10, 11.

8. *What is the fifth petition?*

"Forgive us our trespasses, as we forgive those who trespass against us."

Trespasses mean sins. We here ask mercies for our souls, and entreat God to save us from that punishment which our numerous offences against him deserve.

Mine iniquities have taken hold upon me, so that I am not able to look up. Ps. xl. 12.

9. *Why must we pray daily for the forgiveness of our sins?*

Because we daily commit sin, and therefore need forgiveness daily.

For thy name's sake, O Lord, pardon mine iniquity: for it is great.—Forgive all my sins. Ps. xxv. 11, 18.

Hide thy face from my sins, and blot out all mine iniquities. Ps. li. 9

10. *The wages of sin is death,* (Rom. vi. 23,) *even the second death, to which we are therefore exposed; for we can make us satisfaction for our sins: Through whom, then, must we pray for pardon?*

Through Christ only, who has saved us by his grace.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts iv. 12.

Him hath God exalted—to give repentance to Israel, and forgiveness of sins. Acts v. 31.

Who his ownself bare our sins in his own body on the tree: by whose stripes ye were healed. 1 Pet. ii. 24.

Blessed is he whose transgression is forgiven, whose sin is covered. Ps. xxxii. 1, 2. Rom. iv. 6, 7.

11. *Have we reason to expect that the Lord will hear our prayer?*

Yes, if we come to him in faith, and with a deep sense of our need of pardon.

Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. lv. 7.

Take with you words, and turn to the Lord, etc. I will heal their backsliding. I will love them freely. Hos. xiv. 2, 4.

12. *What do we learn from the latter part of this petition, "as we forgive those who trespass against us?"*

It should teach us to exercise a forbearing and forgiving temper towards our fellow creatures.

This is a most difficult duty, and requires much self-denial before we can practice it. Our Saviour's example ought always to be before our eyes. Luke xxiii. 34.

If ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. vi. 14, 15.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Matt. xviii. 32–35.

Love ye your enemies—forgive, and ye shall be forgiven. Luke vi. 35-37.

13. *Where a wrong has been committed, has the party who has committed it any warrant to expect forgiveness in heaven or earth, unless he repent?*

No. He that confesseth and forsaketh his sins shall find mercy. Prov. xxviii. 13.

14. *Are we bound to forgive a certain manifest, wilful and unprovoked wrong unless it be repented of?*

No: Since God forgives no unrepented sin: and we are not put upon a higher rule than that by which he is governed.

If thy brother trespass against thee, rebuke him; and if he repent, forgive him. Luke xvii. 3.

If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. Luke xvii. 4.

15. *But how can we love our enemies and wicked doers without forgiving them?*

Just as God does. He loves the wicked with the love of compasssion (not with the love of complacency), but never forgives them except they repent.

Finally—

Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. Eph. iv. 31, 32.

Put on bowels of mercy, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. Col. iii. 12, 13.

He shall have judgment without mercy, that hath showed no mercy. James ii. 13.

16. *If you forgive others the injury they may have done you, may you, on that account, expect to receive from God the forgiveness of your sins?*

No: for although Christian forgiveness cannot be exercised except by a Christian, it has no merit in it to procure forgiveness of sins from God. It is only a frame of mind in which it is suitable for God to forgive sins, on account of the blood of Christ which makes atone-

ment for sin, and is the only meritorious and procuring cause of forgiveness to penitent sinners.*

There cannot be a more likely method to destroy an unforgiving temper, than the frequent use of the Lord's Prayer. How can we use this prayer at night, and then lie down with malice and hatred rankling in our breasts. In such a case we pray for a curse, when we say, "forgive us *as* we forgive." If a believer be betrayed into such a spirit, he must not expect communion with God till he be brought to a better temper.

Before we can pray with earnestness that our sins may be forgiven, we must have a deep sense, wrought in us by the Holy Spirit, of the exceeding sinfulness of sin. Pray, therefore, that God would show you the odious nature of sin; that he would humble you under a sense of your sins; and that he would give you a greater love for Christ, through whom all pardon is procured.

24th Sunday after Trinity.—O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed.

CHAPTER XXXIV.

ON THE LORD'S PRAYER.

The Sixth Petition.

1. *What is the sixth petition?*

"Lead us not into temptation, but deliver us from evil."

The word temptation in Scripture often means trial. God did tempt Abraham. Gen. xxii. 1.

*Though the editor has revised and added in various places, he has in no case varied from what he supposed to be the view of the author of the original work; but he has no means of knowing whether he would approve the notion of the duty of forgiveness being conditioned by repentance, and hence this note.

2. *When may God be said to lead men into temptation?*

1. When by his providence he suffers men to be tempted by objects which correspond with their inward lusts and corruptions.

The Lord moved David against Israel, to number them. 2 Sam. xxiv. 1.

2. By permitting Satan and wicked men to tempt us.

A lying spirit persuaded Ahab to go to Ramoth-Gilead to battle. 1 Kings xxii. 20, 22.
Satan was permitted to afflict Job. Job i. 12; ii. 6.

3. By withdrawing from us the influences of his Holy Spirit, and leaving us under the power of temptations.

God left Hezekiah to try him, that he might know all that was in his heart. 2 Chron. xxxii. 31.

But God cannot really tempt men to commit sin.

God cannot be tempted with evil, neither tempteth he any man. James i. 13.

3. *Why does God permit us to be tempted?*

There are many reasons why he should allow us to be exposed to temptations:—He may see it necessary in order to try our faith, and to purify our hearts, that we may come forth as gold from the hands of the refiner; to humble and prove us, and to show the difference between hypocrites and believers.

When he hath tried me, I shall come forth as gold. Job xxiii. 10.
Blessed is the man that endureth temptation. James i. 12.
Ye are in heaviness through manifold temptations, that the trial of your faith might be found unto praise at the appearing of Jesus Christ. 1 Pet. i. 6, 7.

4. *What then are we taught to pray for in the former part of this petition?*

That God would neither suffer us to be led into temptation to do what is evil, from our own lusts nor from the devil; but that he would support us under temptation, and not permit us to fall by it.

Keep back thy servant from presumptuous sins; let them not have dominion over me. Ps. xix. 13.
Watch and pray that ye enter not into temptation. Matt. xxvi. 41. Luke xxii. 40, 46.
There hath no temptation taken you but such as is common

to man; but God is faithful, who will not suffer you to be tempted above what ye are able: but will with the temptation make a way to escape, that ye may be able to bear it. 1 Cor. x. 13.

The Lord knoweth how to deliver the godly out of temptations. 2 Pet. ii. 9.

Be watchful over your thoughts, desires, and tempers, which often prove strong temptations. See that you do not yourselves run into temptation, but shun all wicked companions which might lead you into sin, and all places where danger to your soul might be expected.

We must not suppose, because we have been preserved for a great length of time from being overcome by any particular sin, that therefore we are no longer in danger of committing it. David and several other holy persons fell into gross sins in the decline of life, and after a long and consistent profession of religion. We must never cease to watch.

5. *What is the evil from which we pray to be delivered?*

1. We pray that it will please him to save and defend us in all dangers, both of soul and body," or those to which our persons are liable, as diseases and accidents of various kinds.

Innumerable evils have compassed me about. Ps. xl. 12.

Because thou hast made the Lord—thy habitation, there shall no evil befall thee, neither shall any plague come near thy dwelling. Ps. xci. 9, 10.

That we may be delivered from unreasonable and wicke men. 2 Thess. iii. 2.

The Lord shall deliver me from every evil work (of me and will preserve me unto his heavenly kingdom. 2 Tim. iv. 18.

2. "That he will keep us from all sin and wickedness."

He will keep the feet of his saints. 1 Sam. ii. 9.

I pray that thou shouldest keep them from the evil. John xvii. 15.

3. That he will keep us "from our spiritual enemy, i. e. Satan, who uses all possible means to persuade us to commit sin, that he may accuse and torment us."

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Eph. vi. 11.

Your adversary the devil, as a roaring lion, walking about, seeking whom he may devour. 1 Pet. v. 8.

Satan does not possess so much power as to compel us to sin, unless we consent to him. He is only permitted to use subtlety, not force, and if we resist him he will fly from us. When our Saviour was exposed to his temptation, this wicked one, no doubt, put forth his utmost strength: and yet "he forced him not: he touched him not: he only said, Cast thyself down; that we may know, that whosoever obeyeth the devil, casteth himself down; for the devil may suggest, compel he cannot."—Chrysostom on Matthew iv. 6.

4. That he will keep us "from everlasting death." Not the death of the body, which is not everlasting, but the dreadful state of the souls and bodies of the wicked in hell, where the worm dieth not, and the fire is not quenched. It is called *death*, because they are for ever separated from God, the fountain of life, and because they are no longer capable of enjoying happiness, or of doing any thing that is good. But they do not cease to exist Life still animates them; but if the life that is in them be death, how dreadful is that death?

These (the wicked) shall go away into everlasting punishment. Matt. xxv. 46.
The wages of sin is death. Rom. vi. 23.
Sin, when it is finished, bringeth forth death. James i. 15.
He that overcometh, shall not be hurt of the second death. Rev. ii. 11.
The lake of fire; this is the second death. Rev. xx. 14.
The lake which burneth with fire and brimstone: which is the second death. Rev. xxi. 8.

6. *To whom should we look for deliverance?*

To God, whose grace is all-sufficient, and who can so strengthen us with might by his Spirit, in our inner man, that we shall be able to stand in the evil day, and having done all, to stand. And this I trust he will do, of his mercy and goodness, through our Lord Jesus Christ.

O Israel, thou hast destroyed thyself, but in me is thine help. Hos. xiii. 9.
[Christ] gave himself, that he might deliver us from this present evil world. Gal. i. 4.
He is able to succor them that are tempted. Heb. ii. 18.
The Lord knoweth how to deliver the godly out of temptations. 2 Pet. ii. 9.
Unto him that is able to keep you from falling. Jude 24.

7. *How are we to obtain the assistance of God?*

We can only expect it in the way of prayer and obedience to his commandments, When Paul was buffeted by a temptation from Satan, he prayed for deliverance, and was answered.

My grace is sufficient for thee. 2 Cor. xii. 9.
The word of God abideth in you, and ye have overcome the wicked one. 1 John ii. 14.

How little reason have men to be proud when they consider their helpless and dependent situation. If we are enabled to resist the power of temptation, we must ascribe our preservation to God, and not to ourselves, recollecting into what grievous sins some of the best men recorded in Scripture have been betrayed. Apply then to him who is mighty to save. Put your trust in him, and he will either prevent temporal evils from befalling you, or make them work together for your good. Above all, fly to him for refuge from the assaults of your spiritual enemy, and let it be with full purpose of heart. We should shun whatever we know has a tendency to cause us to sin. We find it very difficult to keep our hearts from sinful desires, when we meet with objects to excite them, and very hard to refrain from sinful actions when once sinful desires have been awakened. Keep your hearts therefore with all diligence; for out of them are the issues of life. Let every avenue be closed, that when Satan assaults them he may find no entrance there; for if we sin, the force of the temptation will be no excuse; we have only ourselves to blame. Though Satan suggest impure and sinful thoughts, yet the yielding to temptation is our own free act, and the sin lies at our own door.

Collect, 4th Sunday after Epiphany.—**O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright; grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord.**

ON THE DOXOLOGY.

8. *What is the Doxology with which the Lord's Prayer concludes?*

For thine is the kingdom, and the power, and the glory, for ever and ever.

This Doxology is not mentioned in Luke xi. 4. In the services of the Church it is used when the subject is thanksgiving; at other times it is omitted.

9. *What do we here ascribe to God?*

Sovereignty, omnipotence, excellency, and eternity. Similar doxologies occur in other parts of Scripture.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, 1 Chron. xxix. 11.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Ps. lxxii. 18, 19.

Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory, for ever and ever. 1 Tim. i. 17.

Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever. And the four beasts said, Amen. Rev. v. 13, 14.

Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Rev. vii. 12.

He can answer all our prayers, supply all our needs, pardon all our sins, deliver us from all evil, and preserve us from all enemies. The *kingdom* is his, and all is at his disposal; the *power* is his, and he is both able and willing to do for us more than we can ask or think. We trust he will hear our prayers, and desire that his may be the *glory:* for if we are disposed to give him the glory of what he does for us, we may hope that our petitions will be granted.

10. *In what sense do you say, Amen?*

To express my trust that God will, of his mercy and goodness, through our Lord Jesus Christ, hear and answer my prayers. Therefore, I say, Amen, so be it.

All things, whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. xxi. 22.

Whatsoever ye shall ask the Father, in my name, he will give it you. John xvi. 23.
Of him, and through him, and to him, are all things. Rom. xi. 36.
All the promises of God in him are Yea, and in him Amen, unto the glory of God by us. 2 Cor. i. 20.
[Unto him that] is able to do exceeding abundantly above all that we can ask or think, etc. Eph. iii. 20.

While you repeat this prayer, endeavor to have your hearts as well as your lips engaged. Do not imagine that you honor Christ by a mere repetition of the words used by his disciples, while you lead the life of rebels and enemies. The most excellent form of prayer will avail you nothing, unless your heart be affected by it.

CHAPTER XXXV.

ON SACRAMENTS IN GENERAL.

[NOTE.]

Since Mr. Dixon's day, numerous subtle and dangerous errors touching the nature and effects of both Sacraments, have been promulgated in the Church. Against such errors it is thought necessary that a work like this should offer some safeguard. In doing this we have no expectation of presenting a view against which disputers will have nothing to say—a task not yet accomplished by any writer, inspired or uninspired.

Our guide to truth on such a subject must be God's word, interpreted by experience and common sense, and not by antiquity, which is no guide at all, being always obscure, often contradictory, and still oftener erroneous.

To talk about "Catholic consent," is to turn us away

from the Word of God and forfeit our inheritance as Protestants.

We accept the views of the sacraments laid down in the Standards of the Episcopal Church, not because they are so laid down, but because we think them conformable to Scripture. That their authors suffered at the stake in protest against the view of the sacraments which some are now seeking to impose upon them, is a fact which must be acknowledged by all honest persons who are acquainted with the history of the Reformation. The error of the Reformers was in using certain terms and phrases respecting the sacraments then current and liable to abuse, depending on language or explanations elsewhere given to guard them against such abuse, and it is the failure of this dependence which is inducing a growing number of the soundest members of our Protestant Episcopal Church to insist that those terms and phrases must be revised in order to our peace as a Church and safety from false teachers.

1. *What meanest thou by this word Sacrament?*

I mean "an outward and visible sign of an inward and spiritual grace, ordained by Christ himself as a means whereby we receive the same, and a pledge to assure us thereof."

2. *When it is said in this answer "as a means whereby we receive the same," is it intended to say that the inward grace always accompanies the outward sign?*

No. It is a perfect Sacrament which is here spoken of—i. e., one in which the outward ceremony is performed in faith, and it is not denied by any that when so performed they are means of grace, or means whereby grace is received; but the XXVth article is careful to guard against the error of supposing grace to be neces-

sarily received in the sacraments, by declaring that in those "*only*," who worthily (i. e. with a true faith) receive the sacraments, have they a wholesome effect or operation, so that the spiritual grace is not only separable, but in fact separated from the visible sign, where faith is not exercised.

3. *What is the outward and visible sign in a Sacrament?*

It is some visible thing, action or ceremony appointed by Christ to have a purpose, or religious significance, which in its own nature it has not.

4. *What is the inward and Spiritual grace?*

It is the blessing of God upon the soul, according to the nature of the thing intended by the Sacrament.

5. *How many Sacraments hath Christ ordained in his Church?*

"Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord."

6. *In what sense is the word "generally" in this answer to be understood?*

It is certain, from the history of this part of the Catechism, that it was not intended to teach that baptism, as a *general thing*, or for *most persons*, was necessary or indispensable to salvation, but in a general sense *as distinguished from* an absolute sense, and it was in order to make this distinction that the word "generally" was used.

7. *Why then is the word "necessary" used?*

On the general ground that obedience to the commands of Christ is necessary to salvation; not that there is any thing in the nature of a sacrament to save a soul. That disobedience which works a forfeiture of salvation must be willful—the deliberate going contrary to that which the person so doing knows and believes to be contrary to a command of God.

CHAPTER XXXVI.

ON THE LORD'S SUPPER.

(For Questions on Baptism see Chapters II. III.)

1. *Why is this ordinance called the Lord's Supper?*

Because of the time when it was instituted, mentioned in Matt. xxvi. 20, and Luke xxii. 20.

The Paschal Lamb was slain in the evening, and was a type of Christ to be slain for the sins of the world, and the Lord's Supper seems intended for perpetual observance in the Church as the antitype of the Passover.

Christ our passover is sacrificed for us. 1 Cor. v. 7.

Understanding the Lord's Supper to be the outward and visible sign of an inward and spiritual grace.

2. *What is the outward and visible sign?*

Bread, which is the sign or symbol of Christ's body; and wine, which is the sign or symbol of his blood.

This is my body. This is my blood. Matt. xxvi. 26, 27.

The words are indeed simply affirmative, like our Lord's words, "I am the vine," "I am the door," where it is manifest that he was a door and a vine only metaphorically or figuratively, not literally.

3. *What false doctrine do Roman Catholics quote these words to prove?*

What they call Transubstantiation—i. e. that the bread and wine when consecrated become the same material body and blood of Christ, which were offered upon the cross. This consecrated bread and wine they fall down and worship, and so become guilty of idolatry.

4. *How do they explain the apparent contradiction that that can be flesh and blood which still continues to have the appearance and all the properties of bread and wine?*

By saying that it is a miracle. But in all the miracles recorded in Scripture, the senses of men confirmed the miracle, whereas the senses contradict this pretended miracle.

5. *What error kindred to that of transubstantiation in theory and in its pernicious consequences is that which some are now* (1871) *teaching in several of the Protestant Churches?*

The error of attempting to make Christ's words, "This is my body," something more than figurative and less than literal—to make them prove what is called a "real presence" of Christ in the communion; the arguments for which are involved in endless diversity and confusion, but in general are just as good for transubstantiation, as for this supposed "real presence," by which, so far as intelligible, seems to be meant a presence of Christ's material body, or glorified body, *in* the bread, when consecrated, and that it continues in it, whatever may become of the bread thereafter. Let us beware of being led away by any such vain notions, for the tendency of them is to place confidence in sacraments instead of Christ.

6. *What is the inward and Spiritual grace?*

The soul's spiritual life derived from Christ by depending, or (figuratively speaking), feeding on him by faith. In the vi. chapter of John, our Lord says "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Though these words were not spoken of the Lord's Supper, which was not instituted until a year afterwards, they are another affirmation of the same truth which the Lord's Supper symbolizes, viz. the necessity of depending for life and salvation upon Christ, offered up upon the cross as a sacrifice for sin.

7. *For what other purpose was the Lord's Supper intended?*

To show forth the Lord's death till he come. 1 Cor. xi. 26. That is, in order to a deeper impression of the great central fact of the gospel, which should continue onward until the day of judgment, our Lord ordained the memorial of eating and drinking of bread and wine to continue in perpetuity before the eyes of the world as the sign language of the atonement.

Do this in remembrance of me. Luke xxii. 19.

8. *What are some of the benefits which we derive from a devout attendance upon the Lord's Supper?*

(1.) We are most affectingly reminded of the great *evil of sin*—never so affectingly as when seen in the light of Christ crucified.

(2.) There is an affecting exhibition of the *love of God* in giving up his Son to such a death to save sinners, and of the love of Christ in consenting to it. And it is on this ground that we love him, because he first loved us.

(3.) We are hereby strengthened against sin in the future since the more we are affected by a view of God's love, the more unwilling we shall be to offend him.

(4.) The Lord's Supper gives stated opportunity at a time when our hearts are most tender for the stated renewal of our consecration to the Lord's service.

(5.) It being also a *communion* or celebration in common by Christians of the death of their common Lord, it teaches the necessity of mutual forgiveness and charity, and strongly inclines them to a real spiritual communion with each other in Christ.

9. *Who are authorized to come to this feast upon the memorials of Christ's sacrifice, and to expect the benefits which it is intended to convey?*

Only such as truly repent of their sins, have a true faith in Christ, and are in charity with men. Those who come without this preparation come unworthily.

He that eateth and drinketh unworthily, eateth and drinketh damnation (i. e. judgment or condemnation, for the

original word means no more) to himself, not discerning the Lord's body. 1 Cor. xi. 29.
Let a man examine himself, and so let him eat of that bread and drink of that cup. 1 Cor. xi. 28.

10. *How can one tell whether he truly repents of his sins?*

By considering whether he hates sin because it is contrary to God's will and wrong in itself, and not merely because it will be punished, and especially whether he *forsakes* sin.

11. *How can one tell whether he has faith?*

By considering whether the principle in his heart which he supposes to be faith, endures the tests of faith laid down in Scripture.

Fath works by love and purifies the heart. Gal. v. 6.

Read also James II. at length.

12. *Why is it necessary for the communicant to be in love and charity with his neighbors?*

Because communion with Christ and with all his people which the Lord's Supper implies, is impossible to a revengeful or unforgiving spirit. Who can have offended us as we all have offended God?

By this shall all men know that ye are my disciples, if ye have love one to another. John xiii. 35.
Let us keep the feast, not with the leaven of malice. 1 Cor. v. 8.
Ye come together not for the better but for the worse. (Because there were divisions among them.) 1 Cor. xi. 17.
Without charity I am nothing. 1 Cor. xiii. 2.
Keep the unity of the Spirit in the bond of peace. Eph. iv. 3.
Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. iv. 31, 32.
If God so loved us, we ought also to love one another. 1 John iv. 11.

13. *With what disposition then should we come to the Lord's Supper?*

With deep contrition and sorrow for our sins, which occasioned the death of our Saviour; with holy joy and thankfulness for the benefits to be derived therefrom;

with a determination, by the grace of God, to offer and present to him ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice; and with perfect charity to all men, and especially with sincere love to God's people. Alas! that any who frequent this ordinance should be dead to any spiritual sensations, and go through the whole as a formality, and depart as cold and worldly as ever.

All are invited to this heavenly feast, who are *religiously and devoutly disposed;* but unless we have *this* wedding garment, (Matt. xxii. 12,) we are not meet partakers of this feast upon the memorials of our Lord's sacrifice upon the cross; and although we may plead, like those in Luke xiii. 26, that we have eaten and drunk in the presence of the Lord, we shall be ordered to depart as workers of iniquity.

If we have not these dispositions of mind, we should pray for them. But we should not make our sins an excuse for neglecting this duty. This ordinance was appointed for our growth in these graces. We should remember that Christ is known to his disciples in breaking of bread. Luke xxiv. 35. He is the author of faith, and is appointed to give repentance; let us therefore come unto him in this his ordinance, and claim the benefits he offers in it.

Though we should feel ourselves defective in these graces, if we be really humble and contrite, and come heartily seeking Christ, God will not cast us out nor turn his mercy from us. And we offend God, and deceive ourselves, if we show a constant slight of Christ's ordinance, under a vain excuse, complaining of an obstacle which we take no pains to remove. If we are unfit for the Lord's supper here, we are not less unfit for the supper of the Lamb in glory.

Consider, those of you who have been brought to love Christ, how very wrong it is to neglect the last command he gave to his disciples,—"Do this in remembrance of me." And if that soul was to be cut off from the people of God who neglected to celebrate the passover (which was a type of the Lord's supper,) Exod. xii. 19; of how

much sorer punishment, suppose ye, shall we be thought worthy, if we trample under foot the Son of God, and count the blood of the covenant wherewith we are sanctified, an unholy thing? Heb. x. 29. Slight the condescending grace of your Redeemer no longer—accept the invitation to his table which has so often been held out to you. Ask him to prepare you to draw nigh, for the preparation of the heart is of God: and though you may be now weak in faith, yet by waiting upon him in this ordinance, your strength shall be renewed as the eagle's: you shall run and not be weary; you shall walk and not faint.

CHAPTER XXXVII.

ON THE LITURGY.

1. *What instances have we in Scripture, of forms of prayer or praise being used?*

The ancient Jews always used precomposed forms in their synagogues; and as our Lord regularly attended at the service of the synagogue, he gave his sanction to the propriety of them.

As his custom was, he went into the synagogue on the Sabbath day. Luke iv. 16.

John the Baptist appears to have taught his disciples a form of prayer.

Lord, teach us to pray, as John also taught his disciples. Luke xi, 1.

The book of Psalms is a series of forms.

Our Lord taught his disciples a form of prayer.

After this manner [or thus] therefore pray ye. Matt. vi. 9. When ye pray say, Our Father, etc. Luke xi. 2.

St. Paul speaks of psalms, hymns, and spiritual songs, both for the social and private worship of Christians.

Teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. Col. iii. 16.

Many hymns are merely forms of prayer in verse. The primitive Christians did very early use forms of public worship, which are called in their writings "*common prayers.*"*

2. *Why was the term* COLLECT *applied to many of the short prayers in the Liturgy?*

It is not certain, but supposed to be because they consist for the most part of matter *collected* from different parts of the Bible, and thrown into the form of prayer.

3. *How long have these short prayers been used in the Christian Church?*

Some of them since the third century.

4. *What are the advantages of conducting Divine worship with a Liturgy?*

1. Where it is so largely responsive as in the Episcopal Church, it tends to fix the attention, which is so important, and to unity of desire in prayer, to which the promise of God is made.

2. It excludes the idiosyncrasies of individuals who bring their own peculiarities into their prayers, which often prove a hindrance to others; and generally a good liturgy saves the people from divers incompetencies in the extempore conduct of public worship.

5. *Is there apt to be more comprehensiveness and healthful variety in an extempore than in a precomposed prayer?*

6. *When a prayer is offered which is composed by the person officiating, as he proceeds is it not a form to those who hear it, and which they are expected to adopt upon the instant as the vehicle for offering their own prayers?*

7. *What are some of the excellencies of the Liturgy of the Protestant Episcopal Church?*

* Justin Martyr, who died A. D. 163, applies this term, "common prayers," to the Lord's Prayer, Psalms, and other forms used in his day, so that we have the *principle* of a Liturgy, or precomposed forms of worship sanctioned by our Lord and his Apostles and the primitive Church.

1. Its chief excellency is, that to so large an extent it is the word of God thrown into the forms of devotion. It is mainly on this ground that it commands respect.

2. It is in the purest, most solemn and dignified style of the English language, and intended to be the form most suitable for sinners in approaching the infinite God.

No liturgical composition has secured the admiration and affections of so large a number of persons.

8. *Is it wise to exclude all extempore prayer in public?*

No. There is allowed and practiced in the Church of England what is called the bidding prayer, which is a short extempore prayer, immediately before the sermon; and it is lawful for any minister to use an extempore prayer after the sermon. And there are many other occasions on which such prayers may be properly and usefully employed.

And while a rigid exclusion of extempore prayer, except only in private, is wrong, yet many persons find forms exceedingly helpful to them in private prayer.

CHAPTER XXXVIII.

ON CHURCH GOVERNMENT.

1. *What do we gather from the writings of the Apostles upon this subject?*

They speak of apostles, bishops, presbyters, or elders and deacons.

2. *Who were the presbyters or elders, the Greek word being the same for both?*

They were the ordinary ministers of the Church.

Paul and Barnabas ordained presbyters in every church. Acts xiv. 23.

And from Miletus Paul sent to Ephesus, and called the presbyters of the Church. Acts xx. 17.

Paul left Titus in Crete, to ordain elders in every city. Tit. i. 5.

3. *What was their office?*

To rule and teach the flock of Christ.

Let the presbyters that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. 1 Tim. v. 17.

4. *Are presbyters ever called bishops?*

Yes.*

1. When Paul sent from Miletus for the presbyters of Ephesus, he commanded them,

Take heed to all the flock over the which the Holy Ghost hath made you overseers, (or bishops, as the Greek word signifies.) Acts xx. 28.

2. St. Paul says to Titus,

For this cause left I thee in Crete, that thou shouldest ordain presbyters in every city—If any be blameless, etc. For a bishop must be blameless. Tit. i. 5-7.

3. St. Paul addressed his epistle to the Philippians.

* It is admitted that the *exclusive appropriation* of the term Bishop to *the first order of the ministry* had not taken place when the passages here quoted were written. The first order of the ministry commenced with the Apostles, was continued in Timothy, Titus, etc., and in the Angels and Bishops of the Churches. From the extraordinary reverence which was justly thought due to the first *Apostles*, the use of this *name* was discontinued, although all the ordinary functions of their *office* were retained in the Church. "In the process of time," says Theodoret, a writer of the fourth century, "the name of *Apostles* was appropriated to them who were Apostles in the strict sense, and the rest who had formerly the name of Apostles were styled Bishops. In this sense Epaphroditus is called the Apostle of the Philippians, (Phil. ii. 25); Titus was the Apostle of the Cretans, and Timothy of Asia." From this explanation it will be seen that the occasional application of the name of *Bishops* to Presbyters proves nothing against Episcopacy. "They do but waste their own and other people's time," says the learned and candid Grotius, himself a Presbyterian, "who, when they undertake to treat this question laboriously, prove that the name of Bishop was common to all Pastors." If this prove anything, it is only that the Primitive Church erred in appropriating *a name* of general signification *to a particular office*—a mere matter of expediency, which may be approved or disapproved without at all affecting the merits of the question.

To all the saints, with the bishops and deacons. Phil. i. 1.

It is very unlikely there would be many bishops, and no presbyters, or if there were, that Paul would omit mentioning them; therefore bishops must be here used for presbyter.

4. St. Paul (1 Tim. iii.) gives particular directions respecting the character of those bishops and deacons, without mentioning presbyters in the whole chapter. Now, as Timothy was left at Ephesus for this purpose among others, of ordaining presbyters, the omission would be unaccountable, unless by bishops are here meant presbyters.

5. St. Peter says,

The presbyters who are among you I exhort, who am also a presbyter; feed the flock of God, taking the oversight thereof; (that is, executing the office of a bishop.) 1 Pet. v. 1, 2.

5. *What difference was there then between the office of a presbyter, and of one who was to act as superintendent over the presbyters and people, and who was after the death of the apostles, called a bishop of the Christian Church?*

They were *both* overseers or overlookers, which the Greek word means. The presbyters overlooked the flock, (Acts xx. 28. I Pet. v. 1, 2,) but the superintendents, as the apostles, and by their order Timothy and Titus were overseers or bishops of other pastors, as the epistles to Timothy and Titus fully prove.

6. *What is the peculiar office of a bishop?*

1. To ordain presbyters and deacons.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. Tit. i. 5.

2. To superintend the doctrine of these ministers.

As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine. 1 Tim. i. 3.

3. To superintend their conduct.

Against an elder receive not an accusation, but before two or three witnesses. 1 Tim. v. 19.

7. *To whom were these duties of a superintendent or bishop committed by the apostles?*

To Timothy and Titus.

8. *What was the method of appointing presbyters and deacons?*

The persons chosen where set apart by prayer, and the laying on of the apostles' or bishops' hands, in which, in the case of Timothy, the presbyters joined.

Neglect not the gift—given thee—with the laying on of the hands of the presbytery. 1 Tim. iv. 14.
Stir up the gift of God, which is in thee, by the putting on of my hands. 2 Tim. i. 6.

No mention is made in the New Testament, of any ordination to the ministry by presbyters, without the presence of one of the apostles, or of some superintendent appointed by them. There can be no period fixed on before the Reformation, when ordination to the ministry belonged to any other minister than a bishop.

9. *To whom was committed the choice of persons to fill the office of presbyter or deacon?*

Not to the people, but to those whom the apostles appointed as superintendents or bishops.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 2 Tim. ii. 2.

Besides, Timothy and Titus would not have had such minute directions about the character of persons proper to fill these offices, except to guide their choice: and the former is commanded to use great caution in his choice, and

To lay hands suddenly on no man. 1 Tim. v. 22.

But if the bishop was to ordain only those who had been set apart by the election of the people, it was no matter *how suddenly* he laid his hands upon them. And

St. Paul tells him, that these directions were given, that if he tarried,

He might know how to behave himself in the house of God, which is the Church of the living God. 1 Tim. iii. 14, 15.

10. *What was the office of a deacon?*

The Scriptures have not informed us; but it must have been perfectly understood by Timothy and the Church of that period. In 1 Tim. iii. 8–13, the same character for piety and good conduct, is required in deacons as in presbyters.

Let these also first be proved; then let them use the office of deacon, being found blameless. 1 Tim. iii. 10.

And the deacons were to look forward to a higher office; for

They that have used the office of deacon well, purchase to themselves a good degree. 1 Tim. iii. 13.

11. *Were the seven persons mentioned in* Acts vi. *deacons?*

It is generally thought so. They are not, however, called deacons in the Acts of the Apostles, but only in the title of the chapter.

12. *What account have we of the order of the Church, after the death of the apostle Paul?*

The seven churches in the Revelation, addressed by St. John, had each an officer called an angel, who presided over both the presbyters and the flock, and was therefore a superintendent or bishop.*

13. *What reason have we for thinking that these angels were bishops?*

Because we find, that during St. Paul's stay at Ephesus,

Not only at Ephesus, but almost throughout all Asia, he had persuaded and turned away much people. Acts xix. 8, 10, 26.

So that the number of Christians would require the

* The word *Angel* literally means *one sent*, which is also the meaning of *Apostle*.

care of several presbyters. And when St. Paul passed by this city on his way to Jerusalem,

He sent to Ephesus, and called the presbyters of the Church. Acts xx. 17.

So that the angel was the person presiding over them all.

14. *What proof have we that the angel of the Church at Ephesus exercised the authority of a bishop?*

Thou hast tried them which say they are apostles, and are not, etc. Rev. ii. 2.

And he received approbation for his conduct from the Lord Jesus, through St. John.

15. *What proof have we that the angel of the Church at Thyatira was a bishop?*

He is blamed for suffering Jezebel, who called herself a prophetess, to teach. Rev. ii. 20.

Now he could not have been the subject of blame, unless he had had the power to silence her, which is the office of a bishop.

16. *Is there any reason to think that the government of the Churches of Asia, mentioned in the Revelation, was different from that of other Christian Churches?*

No: there is great reason to believe, that the Church of Christ was governed everywhere by superintendents or bishops, each presiding over his own district, though subject to a general synod of bishops and presbyters.

The apostles and elders came together for to consider of this matter. Acts xv. 6.

They delivered them the decrees for to keep, that were ordained of the apostles and elders. Acts xvi. 4.

17. *What further account have we of the order of the Church after the death of the apostles?*

We learn from the writings of men who lived in the times of the apostles, Clement, afterwards Bishop of Rome, who is mentioned in Phil. iv. 3; Polycarp, who was Bishop of Smyrna, and a disciple of St. John; and Ignatius, Bishop of Antioch, that immediately after the

death of the apostles, there was, in every Church, a superior officer, called a bishop, and other two orders of priests and deacons.

18. *Was this order generally received in the primitive Church?*

The threefold distinction of bishops, priests, and deacons, was acknowledged, and was scarcely called in question for one thousand five hundred years after the death of Christ; nor was there any Christian Church without a bishop during that time. Besides, if this order was not established by the apostles, it could not have been afterwards introduced without being noticed in history.

19. *Is the personal holiness of a man a sufficient warrant for his taking the office of a minister of Christ?*

The minute directions which the apostle Paul gave to Timothy and Titus, to enable them to make a right choice of the persons whom they were commissioned to ordain for the ministry, must have been unnecessary, if persons, upon presumption of their own holiness, or other qualifications, might, consistently with the appointed order of the Christian Church, take upon themselves the office of ministers.

20. *But are we not informed, that after the martyrdom of Stephen,*

Saul made havoc of the Church, entering into every house, and haling men and women, committed them to prison. Therefore they that were scattered abroad, went everywhere preaching the word? Acts viii. 1, 4.

This example would undoubtedly be a warrant to private Christians to act in the like manner, under severe persecution, in an enemy's country, where ordination could not be obtained; but it affords no authority for such conduct in a settled and peaceable state of the Christian Church.

21. *Is there any special precept or Divine command touching Church government?*

No. But while this absence of positive precept for-

bids us to deny the validity of any orders other than Episcopal, we ought not to depart from the pattern which is given under apostolic practice, without an absolute necessity, as we suppose that form was followed by the apostles under the Divine wisdom, and that there were intrinsic reasons for its being the ordinary rule for all time.

Again: the permanent headship in the Episcopal form of government indicates that it was modeled from the Divine government in this respect, which is supposed to be the pattern of all government.

Such was God's political government upon earth, while the Jewish theocracy lasted. Such was the form of the Jewish Church government, and of family government. All governments, then, of specific Divine appointment have had this feature of permanent headship.

Nor does this fact lend any countenance to such a single headship for the whole Christian Church, since, though it was so for the Jewish Church, that Church was national, and its rites confined by Divine appointment to a single city, the Christian Church was to be for the whole world, and *twelve* apostles were appointed with equal authority, and each authorized to communicate his office to others—as Paul to Timothy and Titus—and each having a certain jurisdiction, similar to a diocese: a diocese, with a bishop, presbyters, deacons, and laity, being considered a complete Church. Larger bodies, such as synods or councils being matters of convenience or Church legislation.

CHAPTER XXXIX.

REASONS FOR MEMBERSHIP.

Why are you a member of this Church?

1. Because its standards of doctrine are in accordance with the revealed will of God.

2. Because its government, both on the grounds of apostolic example and high Christian expediency, is preferable to any other.

3. Because of its protest against, and separation from, the corrupt Church of Rome.

4. Because its Apostles' and Nicene Creed* and its XXXIX. Articles are so wisely constructed for the preservation of the Church from the various errors which infidelity, heresy, and superstition have devised.

5. Because its liturgy is scriptural in doctrine, comprehensive in form, catholic in spirit, pure, elevated, and refined in language, and so suited to secure all the ends of public devotional services.

* The Nicene Creed condenses the teaching of Scripture respecting the Trinity, and defines it with wonderful discrimination, and is highly and justly valued as one of the ancient symbols of the faith. But it has been observed of one of its Articles: "I acknowledge one baptism for the remission of sins"—that it has been made the occasion for teaching the error of baptismal regeneration, when upon reference to the three places in which the remission of sins is spoken of in connection with baptism (Mark i. 4; Luke iii. 3; Acts ii. 38), *repentance* is always first named as the condition precedent.

6. Because that, without denying that its Prayer-Book in some of its offices is still open to improvements, and its government liable to abuse, on the whole, when administered according to the spirit and intent of those by whom it was reformed in the 16th century, the Protestant Episcopal Church is better calculated than any other, both for scriptural and intrinsic reasons, to accomplish the purposes of a Church, and therefore pray for grace to continue a faithful member of the same.

Litany.—May it please thee to rule and govern thy holy Church universal in the right way.
Collect.—We pray for thy holy Church universal, that it may be so guided and governed by thy good Spirit, etc.
5th Sunday after Epiphany.—Keep thy Church and household continually in thy true religion.
16th Sunday after Trinity.—Let thy continual pity cleanse and defend thy Church.
Collect, St. Matthias' Day.—Grant that thy Church being alway preserved from false apostles, may be ordered and guided by faithful and true pastors.
Communion Service. — Inspire continually the universal Church with the Spirit of truth, unity, and concord.

NOW THE GOD OF PEACE, THAT BROUGHT AGAIN FROM THE DEAD OUR LORD JESUS, THAT GREAT SHEPHERD OF THE SHEEP, THROUGH THE BLOOD OF THE EVERLASTING COVENANT, MAKE YOU PERFECT IN EVERY GOOD WORK TO DO HIS WILL, WORKING IN YOU THAT WHICH IS WELL PLEASING IN HIS SIGHT, THROUGH JESUS CHRIST; TO WHOM BE GLORY FOR EVER AND EVER. AMEN.

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THEOLOGICAL SEMINARY

QUESTIONS

FOR

BIBLE CLASSES,

BY

Rev. C. W. ANDREWS, D.D.

PREFACE.

1. The following lessons are intended to comprise a short system of Theology, theoretical and practical, as taught in Scripture, and received by the Protestant Episcopal Church, no more being embraced than every intelligent Christian ought to know.

2. Reference will be had in brief to current forms of infidelity, as also to corruptions of doctrine within the Church itself.

3. The questions are intended not merely to subserve the ordinary purpose, but to suggest points for a concurrent Lecture by the teacher. Even such questions as require greater access to books than is commonly enjoyed by a Bible Class will be useful by suggesting for reflection beforehand the subjects on which knowledge is deficient.

4. In the conduct of a Bible Class for many years, the author has made use of various books for assistance, among them "Jackson's Ques-

tions," Vol. XI. of Am. S. S. Union on "Hebrews," (on account of its connecting the Old and New Testament), and especially "Dixon on the Church Catechism," and all of them with more or less satisfaction and profit. Whether there is anything in the plan of the following series better suited to excite the attention of learners generally, or whether it happens better to suit the author's peculiar method of teaching, he does not know, but he has never found anything like the same interest in such studies as the classes have manifested since the introduction of the lessons following, prepared especially for themselves.

5. As this series is but an outline, it is especially suggested to teachers to supplement it by questions of their own, particularly upon points on which they feel a particular interest, or are able to give fuller instruction.

6. Comparatively few references are given. Lessons learned by the facile process of printed references hastily read, and for the most part out of their connection, are soon forgotten. Let the learner search the Scriptures for himself, and so be able to tell without book where its principal doctrines are to be found and how they are to be proved.

7. Blank books for the entry of notes more or

less full upon some of the questions, both before and at the time of recitation, will be found very useful.

8. Beware of haste and superficiality. It is better to spend two or more sessions upon a single subject than to leave it unmastered. The author's own classes have preferred going over this series a second and third time to taking up a new book, and found the recitations and discussions to increase in interest at each review.

QUESTIONS FOR BIBLE-CLASSES.

CHAPTER I.

1. What is an Atheist? Deist? Rationalist?
2. State the principal proofs that there is a God.
3. Will the works of creation alone necessarily preserve a knowledge of God in the world?*
4. Give some of the principal proofs that the Bible is a revelation from God.
5. What are called the extenal evidences of Revelation?

Answer. Miracles and Prophecy, and its general effects upon mankind.

6. What are the internal?

Ans. Its morality and suitableness to the constitution and necessities of the soul.

7. Which of these two classes of evidence has most influence with the mass of those who read the Bible?

* The Bechuanas in South Africa, after the most thorough investigation, were found without the knowledge of Deity, good or bad—without idolatry in any form, and without the moral sense. (See Moffat's Missions in South Africa). The Fejee Islanders were found in nearly or quite the same condition.

8. The attributes or qualities which belong to God are eternity, immutability, omnipresence, omniscience, omnipotence, sovereignty (or freedom to do what he will with his own), love, mercy, truth, holiness, justice. Give a text to prove each.
9. Give any scripture proof, and reasons from the nature of the case to show that there can be but one God.
10. What is Idolatry?
11. Do the heathen profess to worship the literal idols, or only as the representatives of supposed invisible deities?
12. Do not Roman Catholics assign the same office to the images before which and to which they apparently pray?
13. Suppose the educated to make this distinction between the image and the person which it is supposed to represent, are the masses of Roman Catholics likely to make such distinction any more than the masses of the ancient heathen?
14. If in the Romish Mass or Communion the priest worships the consecrated elements under the notion that they have become the whole person of Christ ("body, soul and divinity"), is he guilty of idolatry?
15. What has been the tendency where Christ has been supposed to be present in, with,

or under the consecrated elements in the Communion in any other than a Spiritual sense?

16. Prove from Scripture the unlawfulness of images in divine worship, or the making of any figure to represent God?

CHAPTER II.

ON THE MODE OF THE DIVINE EXISTENCE IN TRINITY.

1. What is the doctrine of the Trinity as taught in the first Article?
2. Is there any more difficulty in believing the fact of the One God existing in three persons, than in one person existing in two united natures, body and soul?

The *fact* is what we are required to believe upon Divine testimony. As to *how* it is, we know nothing, and are required to believe nothing, any more than *how* it is the grass grows or is of one color rather than another, the fact of which is plain enough.

3. When was this doctrine first denied?

Ans. Some suppose it was denied in the first century, and that the Gospel of John was written to confirm it. But Arius with his followers in

the fourth century were the first who formally denied the divinity of Christ.

4. What texts are quoted to prove that Christ is God?
5. But Unitarians quote other texts to prove that he was *inferior* to the Father. What are some of these texts?
6. How do you explain them?
7. But Unitarians deny that Christ had these two natures, but say that he was one simple person like ourselves. Can you show that he had an original and divine nature, which he brought with him into the world, and here superadded to it the human nature, making him at once God and man. *Vide John* 1; *Phil.* 2: 6.
8. Upon the supposition that he was not God, prove that the Apostles practiced and taught idolatry.
9. Is the tendency among Unitarians to higher or to lower and lower views of the person of Christ?
10. Wherein do they differ from what are termed infidels?
11. What is the state of spiritual religion among them?
12. How far are they to be regarded as Christians?

CHAPTER III.

THE OFFICES OF CHRIST.

1. These are said to be those of Prophet, Priest and King. How did he fulfil his office as a Prophet?
2. What is a Priest?
3. What is a sacrifice?
4. How was Christ a Priest?
5. What sacrifice did He offer?
6. What text proves Him to have been both the Priest and the sacrifice? Heb. 7.
7. Can the word Altar be anywhere found in the New Testament as used in Christian worship?

NOTE.—The word altar was jealously excluded from the English Prayer-Book by the Reformers, lest it should give countenance to the Romish heresy of the communion being a sacrifice. Nor is the word found in the American Prayer-Book except in the Institution Office, which office ought to be excluded from the book, because (as has been abundantly shown,) it was inserted without proper authority; and by the use of this word altar, it gives a handle to errorists now in the Church, for undermining the chief doctrine which distinguishes the Protestant from the Romish religion.

8. Explain Hebrews 13: 10.
9. Were the Jewish Priests and sacrifices real or typical?

10. What are the various names applied in the New Testament to the ministers of Christianity, or officers of the Church?
11. What important lesson is taught by the fact that the word Priest nowhere occurs among them?

The custom of some of the clergy calling themselves Priests, intending it to be understood not as synonymous with Presbyter, but as sacrificers, is unauthorized and exceedingly wrong.

12. Aside from the occurrence of the word in speaking of things under the Jewish religion, to whom is the word Priest applied in the New Testament? 1 Peter 2: 5. Rev. 1: 6.
13. In what particular part of the office performed by the Jewish Priests are the whole body of believers so called in these texts?

Ans. The coming to God with an offering. The Hebrew laity had to approach God with all their offerings through the Priest. The Christian laity can bring each his own, and each make his own sacrifice, not *atoning* but figuratively of praise and thanksgiving.

14. What is the meaning of the word Priest as used in the Prayer-Book, and how came it to be used there?

NOTE.—Although the sense in which the framers of the Prayer-Book used the word Priest (*i. e.* simply as a

contraction of Presbyter) is well known, it is certain that if they could have foreseen the use which future Romanizers would make of the mere word to introduce Romish *doctrine*, they would have excluded it. This is one of the revisions of the language of the Prayer-Book which time and the altered state of the Church has shown to be important.

The judicious Hooker saw the danger even in his day, and says:—"Sacrifice is now no part of the Church Ministry. And again—"The word *Presbyter* doth seem more fit, and in propriety of speech, more agreeable than *priest* with the drift of the whole gospel of Jesus Christ."

15. In what sense does the Romish Church still use the word, and what office is the Romish Priest supposed to perform?
16. Is it not fearful presumption in any human being to presume to exercise now any real priestly office?
17. Who then is the one only real Priest which ever existed?
18. In what sense is Christ a King?

CHAPTER IV.

THE HOLY GHOST.

1. What is the meaning of Ghost?
2. Quote principal texts to prove the divinity of the Holy Ghost?

3. What is the doctrine of the Church of Rome and the Church of England on the procession of the Holy Ghost?
4. What is the doctrine of the Greek Church respecting it?

Ans. That the Holy Ghost proceeds from the Father only. The only point of difference of any importance between the Roman and Greek Churches in discipline, is that the latter do not acknowledge a Pope: and the only point of difference in doctrine to which the parties attach any importance, is this about the procession of the Holy Ghost, which is obscure and of little practical value, though violent contests have raged between them for centuries respecting it.

5. What are the special offices of the Holy Spirit as distinguished from those of the Son? (Striving, Regeneration, Comforter.)
6. What is the original meaning of the word translated Comforter?

Ans. The original parakletos is the same as that translated in 1 John 2: 1, *Advocate*, and means the same thing—a helper, one called to be with another to assist him, as a counsellor assists his client.

7. Recite any texts which speak of the work of the Spirit?
8. What do you understand by the Witness of the Spirit? Rom. 8: 16.

9. What is the sin against the Holy Ghost? Matt. 12. Heb. 6.
10. Can the sin ~~against~~ the Holy Ghost be committed now?
11. What is understood by grieving away the Spirit?
12. Are those most in ~~danger~~ who are most concerned about it?
13. For what was Whitsun-day appointed?
14. Whence the name?
15. Is the Spirit of God now specially poured out at some times as not at others?
16. What are the special evils incident to the "Revival System," as it is called?

CHAPTER V.

ON THE FALL.

1 What was the moral condition of man when created?
2. By what means did he fall?
3. How did sin and evil originate?
4. Was the fall and depravity of man total or partial? Vide Art. IX.
5. Do theologians mean by the term "Total Depravity," that men, or any man, is as sinful as he can be, or do they only mean that his

love for God was in the fall totally lost, so that in the unconverted heart there is no love for God left?

6. Though many acts of an unregenerate man may not be sinful in themselves, or have any moral character at all, such as his eating and drinking, are they not the acts of a sinner, and so not being done with any reference to God as he has commanded, in that sense sinful in the way of omission?
7. How is this depravity proved?
8. What is meant by the Covenant of Works?
9. Could any man after the fall comply with the terms of that covenant, and so save himself? Vide Article XIII.
10. Did God make any other provision than the Covenant of Works for the salvation of man? and what was it?
11. What, then, is meant by the Covenant of Grace?

NOTE.—The conviction of sin, the knowledge of which comes by the law, is commonly the beginning of all religion, and defective notions respecting the extent and the evil of the sin, are the common origin of most of the errors in religion which abound at the present day. How can a man seek to be saved until convinced that he is lost?

CHAPTER VI.

ON THE ATONEMENT.

Read Isaiah 53 and Rom. 3 : 23–26.

1. Has God done anything to save man from the lost condition into which he fell by sin? and if so, what has he done?
2. Was Christ sacrificed by God for man's sin, or did he offer himself voluntarily?
3. Were not the sufferings of Christ intended to be a substitute for the sufferings which the law demanded of those who have broken it?
4. Does not Christ then stand in the place of the offender as toward the violated law?
5. Is it taught in Scriptures that Christ's sufferings were equal in extent to what sinners would have suffered had he not died for them?

Ans. No: for then nothing would have been gained on the score of mercy; but only the innocent suffering what ought to be suffered by the guilty.

6. How then can the suffering of Christ being temporary, be an equivalent in law for the eternal suffering which the sin of man deserved?

Ans. On account of the infinite dignity of the sufferer as the Son of God.

7. What is this scheme of reconciliation of man to God, through the sufferings of Christ in man's place, called?

8. How often does this word atonement occur in the New Testament?

Ans. In our translation once (Rom. v.), but in the original several times, and very frequently in the Old Testament, it is applied to those things which were types of the real atonement by Christ.

9. Is the atonement universal, or limited in its intention to a certain number? See Heb. 2: 9. 2 Cor. 5: 14.

10. Why then are not all men saved by the atonement?

11. Does not the atonement lie at the foundation of the whole scheme of salvation?

12. Is there salvation for any who reject the atonement?

13. What place then ought the atonement to have in all religious instruction?

CHAPTER VII

ON FAITH AND JUSTIFICATION AND ASSURANCE.

1. What is faith?

Faith has the same general sense, but is modified according to its objects. If its object be *facts*, it is called *historical* faith; if some point of specu-

Flora Smith is
A maiden never bold
Of spirit so soft and
gentle
That it blushes even
at her own evolution
Lovely as it is.

lation or philcsophy, supposed to be true, it is called *speculative* faith; if it be God's promise of salvation through Christ, there then enters into it the moral quality of trust and affection, and it is called *Evangelical* or saving faith.

2. What is the meaning of the term *Justification?* Article XI.
3. What is the difference between justification, regeneration and conversion?
4. Do they take place at the same or at different times?
5. Is justification instantaneous or gradual?
6. Are there degrees in justification, so that a man can be more and more justified?
7. What is the meritorious cause, or that on account of which really we are justified?
8. What is the *instrumental* cause of justification?
9. Why by faith rather than by repentance, or love, or good works?
10. What does the Church of Rome make the instrumental cause of justification?
11. State the objections to the Romish doctrine of justification, both Scriptural and practical.
12. We hear of Adam's sin being *imputed* to us, and of Christ's righteousness being imputed to us, and of faith being imputed for righteousness. What is the sense of the word imputed in these connections?

Ans. By the imputation of Adam's sin is meant that on account of it, though personally innocent, as in the case of infants, we are treated (as by suffering and death), as though we were personally guilty. And by the imputation of Christ's righteousness is meant that though we are sinners, his righteousness is reckoned or accounted to us, upon faith being exercised, and we are treated as though it were our own, and our sins are said to be imputed to Christ when he was treated by suffering and death as though they were his. They are imputed, reckoned, or accounted to him for punishment.

13. Show that St. Paul, Rom. 3, does not differ from James 2 on Justification.

14. What is meant by the full assurance of faith?

Ans. St. Paul speaks of the full assurance of the understanding, Col. 2: 2, the full assurance of faith, Heb. 10: 22, and the full assurance of hope, Heb. 6: 11. By the first we suppose a clear and correct apprehension of the gospel system; by the second a full and cordial belief of it as true and a means of salvation to all who accept it, and by the third the soul's full belief of its own interest therein, and confident expectation of eternal life.

CHAPTER VIII.

SANCTIFICATION.

1. Wherein does sanctification differ from justification?
2. Is it instantaneous or gradual?
3. Is it possible for any one perfectly to obey the law of God touching sins of omission as well as commission, in thought, word and deed, or attain to absolute perfection in this life?
4. Is it impracticable for a Christian to abstain from sinning wilfully?
5. Is there any sin which the Christian is not encouraged to believe that by the aid of the Holy Spirit he can overcome? Vide 2 Cor. 7: 1. 1 Thess. 5: 23.
6. Is it not the duty of all Christians, and entirely practicable for them to have the process of sanctification in continual progress in their hearts?
7. Is there any joy on earth conceivable like that which flows from the consciousness of all sins forgiven, peace with God, and the certainty of eternal salvation with God in heaven?

NOTE.—It is to be feared that because the "doctrine

of perfection" is untrue, or supposed to be untrue, that the Scripture doctrine of sanctification is dismissed with it as impracticable.

CHAPTER IX.

ON THE CHURCH.

1. What is the literal meaning of the word Church?
2. Give some examples of the use of the word in Scripture?
3. When was the Church first established?
4. Who were members of the Jewish Church?
5. By whom was the *Christian* Church established?
6. Who were members of it?
7. Should any become members of the Church with a view to their membership becoming to them the means of conversion?
8. Why is it called Holy?
9. What is meant by the *Catholic* Church, as used in the Creed?
10. How do Romanists limit the term Catholic?
11. What is the definition of the Church given in the XIXth Article.
12. What is meant by the *Visible* Church? Invisible?

13. Do the promises of God made in Scripture to the "Church," belong necessarily to any visible society under that name, or to such only as God sees to be his true disciples?

NOTE.—One chief error of the Church of Rome is in claiming itself, as now organized, with its whole system of doctrine and rites to be exclusively the Church of God upon earth; and that what is said in Scripture of the Church of God, is all true of that organization.

14. What appear to be the essentials of a true Church?

Ans. The doctrine, discipline and sacraments enjoined in the New Testament.

15. What amount of unsoundness in doctrine forfeits the title of a Christian Church?

Ans. It is difficult to determine except in extreme cases, such as a denial of our Lord's divinity.

16. What is embraced under the term discipline?

Ans. The government of the Church by its ministry, and its censures passed upon unworthy members.

17. State the distinguishing peculiarities in doctrine of the Roman Catholic Church.

18. In discipline or government.

19. In worship.

20. Wherein does the Greek Church differ from the Roman in these several respects?

21. When did the Reformation take place?
22. What two Churches date from the Reformation?

Ans. The Lutheran and Reformed. Of the latter there are several branches, as the German, Swiss, French and English, or Church of England, of which the Episcopal Church of America is a continuation.

23. Why were they called Protestant?

Ans. From the Reformers protesting against the decrees in favor of the Romish Church, passed at the Diet of Spier in 1529, and the name has been extended to all the adherents of the Reformation.

24. What are the chief doctrines in which all Protestants agree as against Romanism?
25. State the peculiarities in doctrine, discipline, and worship of the Protestant Episcopal Church.
26. Of the Presbyterian, Congregationalist, Baptist, Methodist.

NOTE.—The government of the Romish Church was a hierarchy, or government by the Priesthood. It is now an absolute Spiritual Despotism.

The government of the Episcopal Church combines the three elements of monarchy, aristocracy and democracy. The monarchical principle is represented in the Bishop. Elective, constitutional, limited, as he can do nothing except by the constitution and laws. The

aristocratic principle is in the Clergy, who are a fixed body, holding position as legislators for life. The Democratic principle is in the lay-members of the Church, any male member of which is eligible to any and every legislative body in the Church.

The Presbyterian government is aristocratic only, being exclusively in the hands of the Teaching and Ruling Elders, who hold as such for life. Their legislative bodies must be composed of these Elders and none other. The Congregationalist and Baptist Churches have a government exclusively democratic, the communing members in each congregation being an independent law-making power for themselves.

The Methodist government was until recently a hierarchy, but has now introduced the lay element. The object of government is to secure liberty, the protection of all interests and order.

CHAPTER X.

OF THE MINISTRY.

1. What order of ministers are there in the Protestant Episcopal Church?
2. What offices are performed exclusively by Bishops?
3. What are performed by Presbyters which cannot be performed by Deacons?
4. Is this constitution of the ministry founded upon any absolute divine precept?

Ans. It is not, but on the example or pattern

of Church government which prevailed under the Apostles, which we deem it our duty to follow.

5. Does the mere absence of this form of government vitiate the claim to be called a Church?

Ans. No, not in the judgment of the Church of England, as has been abundantly proved by many authors.

6. Has the succession of ordination continued unbroken from the Apostles to our existing ministry?

Ans. The Church itself has come down in an unbroken line. This Church has always had a ministry, and each generation must have received ordination from its predecessor, so that the apostolic succession in this sense is so intrinsically probable as to amount to a moral certainty; but that this succession can be demonstrated historically in any one line, is extensively denied by scholars who profess to have examined all the records in existence.

7. Are all non-Episcopal orders to be held as invalid, in such sense as to invalidate the Sacraments administered under them?

Ans. The Church of England has never answered this question directly, but indirectly has decided it in the negative again and again. Vide Goode on Orders.

8. But is it not our duty, not only upon the grounds of high Christian expediency, but

of Apostolic precedent, to adhere to our Episcopal form of government?

9. Taking discipline in the sense of Church censures passed upon delinquent members, what amount of defection is to be held as forfeiting the title to be called a true Church?

Ans. It cannot be determined except in extreme cases, such as those of the Churches which once existed in many countries in the East.

10. Those who hold the exclusive validity of Episcopal orders, deny all non-Episcopal denominations to be Churches, or that they have the sacraments or "covenanted" mercies, however holy in their lives; query, are any mercies received except under some covenant or promise?

11. Is there not great danger in so limiting the Church, lest we either deny the necessity of the Church in order to the permanent culture of spiritual religion, or deny the work of the Spirit outside the limits of Episcopal government?

12. Have not extreme views of the ministry been commonly found in connection with extreme views of the sacraments, and do not the one tend to produce the other, and so to undervalue the doctrine of salvation by grace, and distort the whole doctrinal system of Protestantism?

CHAPTER XI.

ON THE SACRAMENTS

1. *Baptism.*

1. What is a Sacrament? How many did Christ ordain?
2. Prove them to be obligatory as against the theory adopted by the Society of Friends.
3. What is baptism?
4. Taking adult baptism, who are its properly qualified subjects?
5. Is the Bible decisive as to the amount, or manner of using the water?
6. As the original word Baptizo was selected by inspiration to describe the application of water in the rite of initiation into the Christian Church, which word in the Greek is general, being used for the application of water in all ways, was it not *intended* by the Spirit that the mode of its application in the initiatory Christian ordinance should *not* be definitely described, insomuch that it would be both a misrepresentation of the divine intention, as well as a mistranslation of the word to render it into English by *immerse* or *pour* or *sprinkle*, or only one word which would restrict it to one particular form?

7. How did the translators of the Bible translate this word?

Ans. They did not translate it at all, but transferred it with but an English termination, so that it should have the same latitude in the English as in the Greek version.

8. Why is baptism not to be repeated? (Illustrate by the non-repetition of ordination, in the case of backsliding, expulsion, and restoration.)
9. Is infant baptism expressly spoken of in the New Testament?
10. What then are the principal arguments by which it is proved to be Scriptural?
11. Will these arguments prove that any but the children of professed believers are entitled to baptism?
12. By what arrangement does the Church allow others to be baptized?
13. Is the baptism of infants essential to their salvation?
14. What is the scriptural meaning of the word "regeneration" or new birth?
15. Taking it in this sense of a moral renewal or change of heart, is any such change conveyed by baptism?
16. What is the means by which this change takes place?
17. Is it not manifest, from the parts in the Bap-

tismal Service preceding the act of Baptism, that the sense of regeneration above given is the sense in which it is used in the service?

18. How then can the minister say after the baptism that the child is regenerated?

Ans. Because of the profession of faith and renunciation of the world which the child has previously made through its Sponsors.

19. But as that profession and renunciation was not actually made, but only supposed to be made, must we not suppose the same of the regeneration?

20. Is not a belief in what is spoken of as "Baptismal regeneration" very apt to mislead?

CHAPTER XII.

ON THE LORD'S SUPPER.

This, together with *Communion*, are the terms employed in Scripture and the Prayer-Book to describe this Sacrament, and these should be adhered to, as other terms, such as "Eucharistic *Sacrifice*," and "Sacrament of the *Altar*," are unscriptural and suggestive of false doctrine.

1. What is the design of the Lord's Supper?
2. Who are qualified to receive it?
3. State the kinds of bread and wine, time of day and posture, at its original institution.

4. Is it important now to observe these circumstantials?
5. What is the warning given? 1 Cor. 11: 29.
6. Does the word damnation refer to future punishment?
7. What is *Transubstantiation?*
8. What text is chiefly quoted to prove it? Matthew 26: 26.
9. What other texts are there precisely like it which it is impossible to understand literally? John x. 9; xv. 5.
10. If it be said that the change of the bread and wine into the actual body and blood of Christ be a miracle, wherein would such a miracle differ from all others recorded in Scripture, so far as the senses of the witnesses are concerned?
11. To what notion has the term *consubstantiation* been applied?

Ans. To the notion that the real body and blood of Christ are in, with, or under the elements of the communion.

12. Who held this notion?

Ans. Luther and his first adherents, on which ground the separation between the "Lutheran" and "Reformed" Church took place. Only a portion of the Lutheran Church now hold it.

13. What is the notion held by those called Ritualists?

Ans. There is much that is obscure and unintelligible in their views, but they approach very nearly to those of the Roman Catholics, and they accompany the celebration of the communion with many superstitious ceremonies, indicative of the idolatry of the mass.

14. What is the root of Romish error touching this sacrament?

Ans. The notion of any presence of Christ whatever in the *bread and wine.*

15. What is the true doctrine of Christ's presence in the communion?

Ans. His spiritual presence in the heart of the believing communicant, where the inward and spiritual grace of this sacrament is effected.

NOTE.—The term "real presence" was understandingly rejected from the formularies of the communion in the Protestant Episcopal Church, and it so liable to abuse that it ought not to be restored or used

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CHAPTER XIII.

THE LORD'S DAY.

1. When was the Sabbath instituted?

Ans. It was probably observed by the people of God from the creation of the world.

2. When was the Jewish Sabbath made a law?

3. What is a *positive* institution or law in distinction from a *moral* law?

Ans. A positive law is one which enjoins or prohibits something, the reasons for which are not inherent, or because of anything in itself moral or immoral. Positive laws are temporary, and depend upon circumstances. Many of the laws imposed upon the Jews were positive. The law requiring love to God, *e. g.*, is moral and unchangeable.

4. Would it be reasonable to suppose one positive law should have been inserted in the decalogue, all the others being moral?
5. Is not the observance of the Sabbath a moral duty as a part of the commanded service of God?
6. How was it observed among the Jews?
7. How came the day to be changed from the seventh to the first day of the week?
8. How ought the day now to be observed?
9. State what you think to be violations of the Lord's will respecting this day.
10. Give your views of the connection between the keeping holy the Lord's day and the preservation of religion in the individual soul, and the preservation and extension of religion in the world.
11. State any facts about Sunday observance in different countries and the effects.

12. Has God made it the duty of civil government to enact laws for enforcing obedience to His will, irrespective of the temporal interests of men?
13. On what ground, then, does the State enact laws respecting Sunday?

Ans. On the ground of the ascertained advantage to the temporal interests of the world of a seventh-day rest.

CHAPTER XIV.

PRAYER.

1. What is Prayer?
2. Into how many kinds is prayer distinguished?

Ans. Ejaculatory, secret, etc.

3. What does the Apostle mean by praying "always" and "without ceasing?"
4. What are some of the Scripture promises to prayer?
5. Name persons eminent for prayer, and what they obtained thereby.
6. Is there any limit whatever imposed in our asking God for the things we desire, temporal or spiritual?
7. What blessings are promised unconditionally, and what conditionally?

8. Can faith be exercised without a promise to rest on?
9. Is prayer the duty of the unconverted?
10. Are their prayers beneficial to themselves?
11. In what sense acceptable to God?
12. Have the mere outcries of sinners to God when in trouble necessarily any quality of prayer about them?
13. Are prescript forms of prayer desirable in public worship?
14. Do not the people follow the form supplied them by the officiating person in all cases?
15. State the advantage of a stated Scriptural liturgy.
16. Aside from the stated use of the liturgy, is free prayer, or that which is more or less extemporaneous, to be discouraged?
17. What is the probable inference to be drawn from the fact that the method of conducting public worship is not specifically laid down in Scripture?

PRAISE.

1. Is praise, in the form of singing, a Christian duty?
2. What do the Scriptures teach respecting it?
3. What is your opinion of the propriety of singing or intoning prayers?

4. What divine judgment may be expected to follow the custom of secularizing Church music, and diverting it from the worship of God to the entertainment of the people?
5. What account have we in Scripture of the music of heaven?

CHAPTER XV.

TRUTH NO. 1.

The Reality of Things.

1. What is truth?
2. What is that particular form of truth called veracity?
3. What is a lie?
4. Give the Scriptural prohibitions of it?
5. Is a lie ever justified by circumstances—say to save life?
6. Could not the Apostles and first Christians have saved their lives by telling a lie?
7. Suppose they had done so?
8. Is it right to deceive a man for his own good?
9. Can we conceive of our Saviour doing this?
10. Suppose any to ask for information to which they have no right, and which it would be wrong to communicate, is it right to deceive them by telling anything contrary to the truth?

NOTE.—Persons seeking such information should be told at once that they have no right to it, and a protest entered against their drawing any inferences from the refusal to give it.

11. Can a man who tells a deliberate lie and adheres to it, be a Christian?
12. Consider the cases of Peter and Cranmer and Annanias and Sapphira? *The Difference.*

CHAPTER XVI.

TRUTH NO. 2.

1. What is a vow?
2. Ought Jephthah's vow to have been kept?
3. What is an oath?

Ans. An oath is that whereby we call God to witness the truth of what we say, with a curse upon ourselves, either implied or expressed, should it prove false.

4. What constitutes the difference between perjury and false statement?
5. What texts are quoted to prove the lawfulness of judicial oaths? Ex. 22: 11; Num. 5: 19, 21; 2 Cor. 1: 23; 1 Thess. 2: 5.
6. What are quoted to prove their unlawfulness? Matt. 5: 34–37.
7. But it is said that this refers not to judicial oaths, but to profane swearing only. What

bearing has the 33d verse of Matthew 5: upon that question?

8. Is it at all certain that the expressions referred to above, from St. Paul, amount to oaths?
9. Are oaths either promissory, as where juries swear to give a verdict according to the evidence, and oaths of office; or assertory oaths which refer to past facts, observed to secure with any certainty either fidelity or veracity?
10. In consideration of the multiplication of oaths and the irreverence with which they are administered and taken, and the innumerable perjuries which ensue, and in view of the probable meaning of our Lord in Matt. 5: 34, ought not all to avail themselves of the permission of the law and simply affirm instead of swearing?
11. But turning to the facts and practices as they actually exist among us, when do oaths cease to bind by the civil law?
12. Does the law of God release from oaths taken from fear or other constraint?
13. Does the law of God oblige to fulfill an oath to do a thing wrong in itself?
14. What use have tyrants in Church and State been compelled to make of falsehood and deception in order to carrying out their purposes?

15. What is exaggeration? Examples.
16. Is there any example of exaggeration in the sacred writers?
17. What forms does untruthfulness commonly take in history?

Examples.—Hume, Gibbon, Macaulay, Lingard, and the historians of Church parties. Partiality in giving and withholding facts which mutually modify each other, etc.

CHAPTER XVII.

TRUTH NO. 3.

1. What is fiction? A proverb? A metaphor? A fable?
2. Is a fable to be found in Scripture? Judges 9: 8. But no fable is put forth by the Lord or by any one inspired by Him.
3. What is figurative language? Give examples from Scripture.
4. What is a parable?
5. Why did our Lord teach by parables?
6. Are the parables of our Lord necessarily *fictions* in any sense?

Ans. Some are of opinion that none of them are, with the possible exceptions of the rich man and Lazarus.

7. Do our Lord's parables give any authorization to the modern religious novel?
8 What is an allegory? Scripture example?
9 What is a myth?

Ans. The rationalists, or some of them, say that the Gospels are myths, *i. e.*, fictitious narratives intended to teach certain doctrines

10. When does fiction in literature become falsehood?

Ans. When *e. g.*, narratives are invented and related in the style of true history to teach false doctrine. Suppose an infidel to write a book purporting to be a narrative of facts, the inference of which should be that Christianity is calculated to make hypocrites and knaves, and infidelity to make honest men, his believing the moral of his tale does not relieve him from the charge of falsehood; for he relates as fact that, the like of which does not exist, and which can only produce the desired impression by supposing it, or the like of, to exist.

11. What are the evils likely to arise from reading novels?
12. What is a hyperbole?
13. Give examples from Scripture. Ps. 6: 6; John 21: 25.
14. What is the difference between a hyperbole and exaggeration?

NOTE.—The hyperbole never deceives any one; exaggeration does.

15. What is flattery? Give examples.
16. What does this form of untruth commonly spring from?
17. What is censure?
18. When does censure become slander?
19. May not one be guilty of untruth by suffering slander to pass uncontradicted, knowing it to be slander?

CHAPTER XVIII.

POMPS AND VANITIES.

1. With the Bible for our standard, is it a true maxim respecting Christians that they must have "amusements?"
2. What are the conditions on which confirmation is administered in the Episcopal Church?
3. Why were the terms of the renunciation made general, such as "vanities," instead of specific?

Ans. Because new forms of vice and folly are continually arising.

4. Did our Saviour and His Apostles content themselves with laying down general principles, or did they also specify particular forms of sin, and censure them as incom-

patible with membership in the kingdom of God?

5. Give examples.
6. Ought not the current forms of "pomps and vanities" always to be specified and made matters of instruction and discipline by the ministers of the Church for the time being?

"The solemn vow, promise and profession," made as a condition of membership in the Church, cannot be held unworthy of the most serious consideration as to the meaning of its terms. What particular things, therefore, do you suppose now come within these terms?

7. How does the vow apply in the expenditures of money in dress, equipage, and show, when compared with the claims of charity?
8. What judgment has been passed by the primitive Church and by the moralists of all ages upon the Theater?
9. What judgment has been recently passed by the Roman Catholic Church upon round dances?
10. From the history and associations of all dancing, has there not been a general agreement among all whose religion has given credit to the Church that it is unfriendly to piety? 2 Cor. 6, 2-18; 1 Thess. 5, 22.
11. What then do you think the duty of those respecting it who profess to be Christians,

and of those who are charged with the instruction and discipline of the Church?

12. Does this part of the Baptismal vow bring those who take it, under any obligations with respect to their reading?
13. What is the general opinion of the world respecting the Christian consistency of indulging in those things designated in this Chapter as Pomps and Vanities?
14. What is the probable inference to be drawn where members of the Church wish to compound for the largest liberty in worldly conformity which Church rules or the local pastor will allow?

CHAPTER XIX.

ON RETALIATION, FORGIVENESS, AND THE LOVE OF ENEMIES.

1. Where do we find the law of Christ respecting retaliation, and what is it?
2. Was the command—when smitten on one cheek to turn the other—intended to be taken literally, or only by this peculiar form of speech more firmly to establish the principle that evil must not be returned for evil?

3. When a professed Christian says that he will strike any man who calls him a liar, or uses other insulting language whatsoever, does he not thereby forfeit his claim to be considered a Christian?
4. Suppose he is struck, has he a right to return the blow?
5. What is forgiveness?
6. Give the reference to it in the Lord's Prayer.
7. What is said in Luke 17, 3?
8. Does God forgive any who do not repent?
9. Does he put us upon a higher rule than his own?
10. What is the Christian law of love to enemies?
11. Can we love our enemies without forgiving them?
12. Does not God love the wicked without forgiving them unless they repent?
13. Is his love for the impenitent the love of complacency, or the love of compassion?
14. Can any one have a title to forgiveness in heaven or earth for a sin of which he has not repented?

NOTE.—While the doctrine of forgiveness as indicated in this lesson, is conceived to be the true one, rendering the duty of forgiveness more practicable by rendering it more scriptural than that which is often entertained; great watchfulness is to be observed against partiality in its application, and as to who be-

fore God is really guilty of the offense, and really under obligations to repent and ask forgiveness, and whether in most quarrels the duty ought not to be divided between the parties.

CHAPTER XX.

ON THE LAW OF SELF-DEFENSE, WAR AND DUELING.

1. What is the argument relied on to justify self-defense, even to the taking of another's life, if necessary, in order to save our own?

Ans. Assuming that those who commit murder ought to be punished with death under the divine law—a man attacks me with known intent to kill. The circumstances are such that he or I must die. He is a murderer in purpose, and by the judgment of law, human and divine, ought to suffer accordingly. But in this case there is no opportunity for the law to perform its office, and by killing this murderer I but become the unwilling executioner of the law. Justice is done. The one dies who ought to die, and the one lives who ought to live.

2. Suppose a number of persons or a nation, instead of an individual be in like condition, invaded by an army with intent to seize property and enslave its owners and kill if resistance be offered, would it be right to resist?

3. What are the causes of war? Vide St. James.
4. What are the means commonly resorted to by those who wish to stir up a people to a war?
5. What are some of the consequences of war—physical,* pecuniary, moral and religious?
6. Is it possible then for that which results from such causes and produces such consequences to be innocent, or a war ever to take place without one of the parties to it at least, if not both, being in great sin?
7. In the military oath the soldier swears to obey the orders of his officers whatever they may be—is it right for any man to so put himself at the command of another as to exclude his personal responsibility to God?
8. If we suppose war to be sent as a judgment of God upon a nation for its sins, does it follow that the party waging it is innocent? See 10th chapter of Isaiah.
9. If any desire to consider the question whether the New Testament modifies the doctrine of the Old, respecting war, retaliation, and the like let them consult Deut. 23: 3, 4, 6; Luke 9: 54; Jer. 20: 12; Heb. 7: 19; Matt. 5: 39; 2 Chron. 24: 22; Jer. 17: 18; Heb. 7: 18; Jer. 10: 25; Acts 7: 60; Luke 18: 34.

* The wars of Julius Cæsar cost 1,100,000 lives, those of Napoleon Bonaparte 4,000,000.

Thus it is our dearest
leave us,
those we love I know
who

10. What was the doctrine and practice of the primitive Church for two hundred years respecting war?
11. What is meant by the "law of honor?"
12. Has it any determinate rules except such as may be dictated or modified by the pride, resentment, or selfishness of the parties to a duel?
13. If right be the object of either party, where is it most likely to be obtained—by each party fighting for himself or before a passionless tribunal either agreed upon by the parties or established by society?
14. What is the guilt of the public for an opinion in deference to which the duelist conceives himself compelled to fight? Are not those who hold such opinion also responsible before God for the blood of the dead and the desolation of the living?
15. In the judgment of that Being with whom thought is action, can that man be innocent of the crime, which, should circumstances provoke it, he intends to commit?

CHAPTER XXI.

CONSCIENCE.

1. What is conscience? Are men born with consciences, or only with a capacity for conscience, as the result of education?
2. Is one morally bound always to obey his conscience?
3. Saul obeyed his conscience in persec Christians; wherein then consisted his guilt?
4. Does not a man's conscience depend upon his opinions of what is right?
5. Is a man responsible for his opinions and so indirectly for his conscience?
6. Ought any man to be satisfied on disputed questions of duty, of right and wrong, simply because his conscience does not accuse him, since conscience is to so great an extent the creature of education?

NOTE.—It is not the office of conscience to discover truth, but only to act as a prompter and judge to condemn or acquit for doing or not doing what is believed to be true and right, whether it actually be so or not —a point which is left for the understanding to determine.

CHAPTER XXII.

DEATH AND THE INTERMEDIATE STATE.

See note on the Intermediate State, page 42 of this volume. If the doctrine of an intermediate *place* be true, no soul of man is yet in heaven.

1. How did death come into the world?
2. Is the dread of it wrong?
3. Is the fear or certainty of it anywhere appealed to in Scripture as a motive to repent?
4. Is it the privilege of a Christian to have all fear of it taken away?
5. Where did the Spirit of Christ go to after his death?
6. What is meant by Hell in the Creed?
7. Are not the souls of the righteous departed now with Christ? And where is Christ now?
8. In what sense then is the state of the saints between death and the resurrection "intermediate?"
9. Though then there be an intermediate *state*, is there an intermediate place?
10. What false doctrine of the Romish Church has grown out of the notion of an intermediate place?

Clarksburg

CHAPTER XXIII.

THE RESURRECTION.

1. Was the doctrine of the resurrection of the body known to the heathen world?
2. Was it believed by the Jews before the advent of our Lord?
3. Did the human body of Christ rise to heaven?
4. Though that body is in some sense really there, has not some change passed upon it?
5. Are we competent now to form a conception of a spiritual body?
6. Will the risen bodies of the saints be the same as those which lived here, and probably exhibit the same variety as to infancy, youth and age?
7. Will it be known to any upon earth when the end of the world and the resurrection of the dead will take place?
8. Some think the end of the world cannot be yet, on account of the prophecies touching the general conversion of the world not having been fulfilled. Query. Do the Scriptures really lead us to believe that more than a minority, a select number out of the world, will ever be converted?
9. Would certain knowledge of the time of the

end of the world be likely to benefit the world morally?

10. How has the unconverted world generally been affected by the most fatal pestilences, such as the plague of Athens and the plague of London; and what was the moral effect of the general expectation throughout Europe that the world would end in the year 1000, as the time approached?

NOTE.—The fact that trees put off their foliage in autumn, to resume them again in spring, is not analogous to the resurrection of the body, for the trees were at no time dead. Probably the illustration of the seed in 1 Cor. 15: 36, is only intended as a partial illustration to silence objections drawn from the mysteriousness of the fact. We call it nature which evolves the oak from the acorn, but it is God in nature "who gives to it a body as it hath pleased him:" and so of the resurrection of the dead.

CHAPTER XXIV.

THE GENERAL JUDGMENT.

1. Recite the Scripture proofs that there will be a day of judgment.
2. What will be the attending facts? 2 Peter 3; Rev. xx.
3. Who will be the Judge? John 5: 22.

4. How will it be conducted? Matt. 25.
5. Are the sins enumerated in that chapter to be judged, what we regard as the greatest, or even sins of commission?
6. Will it be unknown to the righteous or the wicked dead before the judgment, what their portion is to be?
7. What light will the revelations and decisions of that day throw upon the mysteries of Providence?
8. What is meant by "the Books" spoken of in Rev. 20.
9. What will be the sentences passed?
10. What then may we suppose to be the object of a day of judgment, if the final state of every man will be previously fixed and known to himself?

Ans. This, perhaps, that the whole creation may, from the vindication to the divine government which will then be made before the universe be able of its own knowledge to say "just and true are thy ways thou King of saints."

CHAPTER XXV.

FUTURE PUNISHMENT.

1. Is the doctrine of future punishment peculiar to Christianity?
2. Are there any facts in the world which would naturally lead us to suppose that there would be rewards and punishments in the next world?
3. Prove it to be a doctrine of Scripture.
4. What is "Universalism?" Restorationists?
5. Do Unitarians and unbelievers generally concur in this notion?
6. Prove from Scripture that the punishment of the wicked in a future world will be endless.
7. Is the language of Scripture which describes the future punishment of the wicked literal or probably figurative?
8. If we suppose it to be figurative what are we to infer from the nature of the figures employed about its intensity?
9. Man being in a lost, *i. e.*, unsaved state by nature, if simply left to himself with no love for God or capacity to enjoy the Spiritual things of heaven, must we not suppose that when the things of earth are taken away he must become inconceivably miserable, even

if he should suffer no judicial infliction of punishment?

10. What bearing has this upon John 3: 3?

NOTE.—It has been objected to the doctrine of eternal punishment, that according to such ideas of justice as we form upon all other questions, suffering through eternal duration would exceed the demerits of sin, as e. g. in those that die young. But query—does the Bible anywhere teach that eternal punishment is inflicted from without as the reward of sin in the way of exact commutative justice? The man who passes his probation unreconciled to God, and dies in his sins, continues evermore in that state—still sinning from the same choice which governed him here, and so of necessity continues to be miserable. He continues as he was here—unsaved—with no more desire for the salvation offered in the Gospel, than he had upon earth.

CHAPTER XXVI.

HEAVEN.

1. What different things are called heaven in Scripture?
2. Give some texts which speak of that heaven which is to be the final home of the saints?
3. Quote any which show it to be a place and not a mere frame of the mind?
4. Recite the principal things which the Bible

tells us the saints will be freed from in heaven?

5. What will their positive happiness consist in?
6. Consider the joys flowing from sanctification.
7. The vision of Christ.
8. Conjectural employments.
9. Will there be different degrees of happiness in heaven?
10. Any reasons for it springing from different degrees of holiness attained in this world?
11. Any from the sovereignty of God in creating different capacities, as he created different orders of angels? Parable of the talents viewed in this light.
12. Will there be room for envy on this account? Vessels of different capacity, but all full.
13. Do not real Christians in this world *rejoice* in the greater advancement and happiness of others in religion?
14. Will the acquaintances of this world be renewed in heaven? Relationship of kindred?
15. Moses and Elijah known to each other? To the Apostles?
16. Reasons why there will be no grief on account of those who it is supposed will be missed?
17. Reasons for supposing that the happiness of heaven will eternally increase?

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